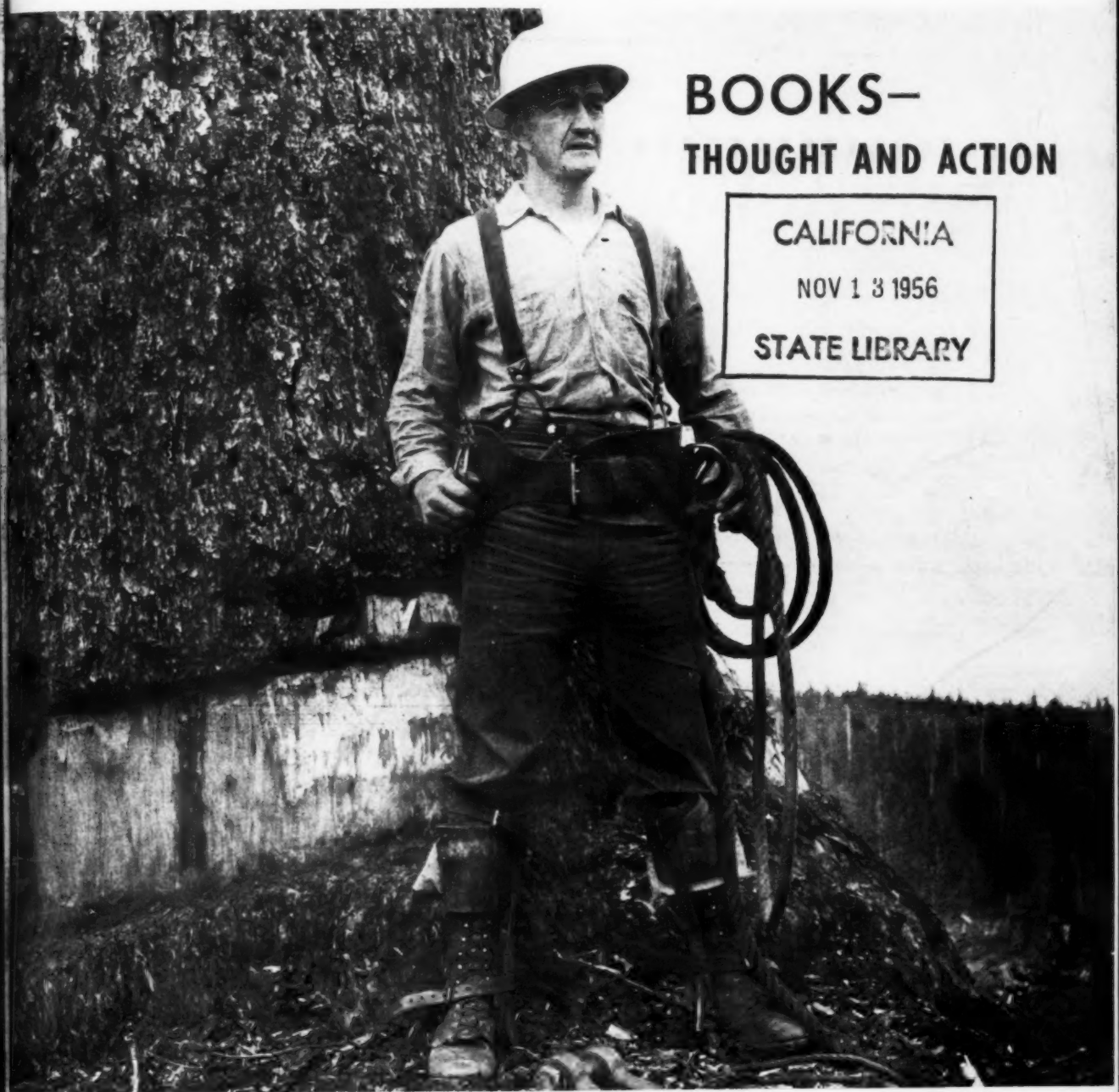
November 10, 1956

PRESBYTERIAN LIFE



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THOUGHT AND ACTION

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ISOLATED BUT INTEGRATED (page 7)

- First Aid for Families
- One O'Clock Scholar
- Arthur Compton and the Bomb

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SOUNDING BOARD

Why No Presbyterian Work in Hawaii?

« During our recent vacation in the Hawaiian Islands, many of the people we met . . . asked why there are no Presbyterian churches in Hawaii. I am sure there must be some reasonable answers, and many of your readers would be interested in knowing what they are. Our denomination is writing a glorious chapter in the Far East, in Latin America, in Alaska, and throughout the continental United States, but in this fleet of mid-Pacific islands that has become the homeland of over half a million people, we have no Presbyterian work at all. . . .

The permanent and transient populations of these Islands are rapidly increasing, and it would be reasonable to assume that a goodly number of the newcomers as well as of the 60,000 military personnel are Presbyterians, [who wonder] why no mention is made of a Presbyterian church in the hundreds of church listings in the Hawaiian public press. —GARLAND G. LACEY

Minister, Wilshire Presbyterian Church
Santa Ana, California

« [In reply to] the question raised by Mr. Lacey concerning Presbyterian work in Hawaii, there was an early, and apparently quite informal, agreement between Presbyterian and Congregational Church agencies, under which the Congregational Church served in the Hawaiian Islands and our church did not. In recent years, the question has repeatedly been raised, prompted in part by the discussion of Hawaiian statehood, as to whether the Presbyterian Church should now enter that field. As a result of conferences between representatives of the Board of National Missions and of the Presbytery of Los Angeles, with the consent of the Board that presbytery has been authorized by the Synod of California to study the desirability and practicability of initiating work there. It is anticipated that such a study will be made during the coming year.

—HERMANN N. MORSE

General Secretary, Board of National Missions
Presbyterian Church in the U.S.A.
New York, New York

Reredos

« Cleveland's Church of the Covenant has a carved reredos which casts the viewer himself in the role of the great betrayer *["Is It I, Lord?" P.L., Sept. 15, 1956]*.

Instead of giving such conceptions our unqualified approval because they are "religious," I think we should subject them to the same severe examination that secular art receives. In my opinion, this conception is clever, but offensive on three levels:

Artistically, because it violates the principle of aesthetic distance and casts the viewer inexorably in a role which, once he becomes aware of it, deprives him forever of the full significance of the Lord's Supper.

Symbolically, because unlike the other disciples, who were also sinners, Judas is the symbol of irreconcilable disloyalty, of suicidal despair, of eternal exclusion from the fellowship of the Spirit and the company of the redeemed.

Theologically, because the emphasis in the Lord's Supper is not on sinfulness, betrayal, condemnation, but on repentence, communion, reconciliation. To cast the redeemed sinner in the role of Judas is to refuse that reconciliation and to betray Christ indeed.

—AMIEL KOSTBAR

New York, New York

Thank-You Note

« . . . Thank you to all who have so generously responded to the appeal [for Christmas cards]. I had hoped to thank each person individually, but this has gotten quite beyond me. I am grateful for the packages of cards, Bible-lesson pictures and other helpful material for our Sunday schools, . . . for the gifts of money and Communion sets for the churches, and especially for the thoughts and prayers behind these gifts. I was away from the station for a month, and when I returned, found a small mountain of Christmas cards waiting for me. I am embarrassed to have to ask that no more be sent, as I do not want to offend anyone, but I believe we now have sufficient for our needs for some time, thanks to all who have so kindly sent them. . . .

—RUTH LAWRIE

French Cameroun, West Africa

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A HIGHER SLAVERY

In our church narthex is a bronze plaque inscribed with an outline of the congregation's history. One phrase catches the eye: "Second building, large frame with high pulpit and slave gallery." The inscription brings to mind a Biblical principle: Every church pew should be a slave's pew—the place where sits a slave of Jesus Christ.

Paul begins his letter to the Philippians by referring to Timothy and himself as "slaves of Jesus Christ." That is a good way for Christian letters to begin. It witnesses to a statement of Jesus, "If any man would come after me, let him deny himself and take up his cross daily and follow me."

Life is largely slavery. We will all be slaves—if not of Jesus, then of someone or something else. Christian liberty consists of slavery to Jesus Christ. Let us not skirt that or ignore it. It is a pivot for our faith.

Modern writers often plead for a turn toward instinctual man. The idea is that if we are completely uninhibited in self-expression, we will be free. If we would strip ourselves of custom and mores, openly "let go," how grand life would be.

Such talk, of course, is nonsense. A man who follows his instincts simply becomes a slave to instinct. He ends up worshiping himself. His religion, which is the way he conducts his life, becomes centered on the personal pronoun. Literally, it never gets off the ground.

This is not to advocate celibacy or a return to monasticism. It is to say that Christians must know the need and reality of slavery. Knowing the reality of it, they can pledge themselves to the One who alone can master life. Jesus's demand to take up a cross every day stands in contrast to the doctrine of an unrestrained humanity. It points up that doctrine for what it really is: subtle tyranny, the more dangerous because of its subtlety. Our Savior's command also conflicts with the multicolored appeals of the "relax and be happy" cults. It lifts religion from a tool for personal success into a sphere where God can use us as He wills.

Christian slavery is a voluntary slavery. No one forces it on us. It is a freely chosen, uncoerced loyalty. At the same time, it demands denial of self so that Christ may be served. It requires sharing the troubles and burdens of other people. In short, it is a ministry of suffering in the voluntary manner of One who has shown us how.

A world grown grim and singed with fires of hate needs desperately the witness of love we can provide. Card-carrying disciples of any creed can never match cross-bearing Christians of any age. Perhaps our failure has often been that we want all of life's bouquets and few, if any, of its crosses. But the crosses are there to lift. And they are close at hand. Only a higher slavery will enable us to pick them up and carry them along.

Christ's triumph will be complete when those who are willing disciples can say in truth, "I am a slave of Jesus Christ."

—Roger A. Cowan

Minister, First Presbyterian Church
Greeneville, Tennessee

Presbyterian Life
Nov. 10, 1956

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Vol. 9
No. 22

SHOP TALK

THE COVER takes us to Neah Bay, Washington, the northwesternmost point in the continental United States, where lumberman Luke Markishtum plies his daring trade as a high-rigger. Mr. Markishtum is a member of the Makah (pronounced mackaw) Indian tribe, a group of Indian Americans who have lived for centuries in the Pacific Northwest. The Presbyterian Church's ministry in this beautiful but rugged corner of the U.S.A. is the subject of **Isolated but Integrated,** *page 7.*

In the office of Seventh Presbyterian Church, Cincinnati, Ohio, Pastor Hugh Bean Evans *(below)* discusses a problem with Gretchen Bode, case worker and supervisor for the Family Service of Cincinnati and Hamilton County. Mrs. Bode's husband, Allen, is a deacon at Seventh Church. And Mrs. Bode appears in the final photograph of the picture-essay on Cincinnati's **First Aid for Families,** *page 12.*

The photographs for **First Aid for Families** are the product of one of the world's finest "part-time" photographers, Dan Ransohoff. Mr. Ransohoff is Community Services director for the Cincinnati Family Service, but his perceptive camera work with people has won him international recognition, and his work has been seen in *The Family of Man* exhibit.

New and interesting adventures in literature are uncovered by several authors this issue. Janet Harbison *(see page 10)* is the wife of a Princeton University professor. Clifford Earle *(page 26)* is secretary of the Department of Social Education and Action of the Board of Christian Education. Ethel Maltby Gehres *(page 29)* is an author of children's books. Nevin Kendell *(page 32)* is associate editor for young people's curriculum in the Board of Christian Education, and Elwyn Smith *(page 36)* is dean of the seminary at the University of Dubuque.

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No. 22

PRESBYTERIAN LIFE

A JOURNAL OF PROTESTANT CHRISTIANITY

The Presbyterian

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MEDITATION

by Harold Blake Walker

Give Me Your Hand

. . . Is your heart true to my heart as mine is to yours? . . . If it is, give me your hand. (II Kings 10:15, R.S.V.)

SET in the midst of the conflict, hatred, and brutality of Israel's civil war, there is a redeeming episode that is a foretaste of the Christian spirit. Jehu, the new king, had won his way to power by violence and slaughter. He had spared no one. But on his way to Samaria, the capital city of Israel, he met Jehonadab, a potential rival. Bluntly, he asked, "Is your heart true to my heart as mine is to yours?" To this Jehonadab replied, "It is." Thereupon, Jehu continued, "If it is, give me your hand."

The episode is one of those shining moments when the Spirit of God breaks through the crust of ambition and pride and self-concern. The mood of forgiving affection did not last in Jehu. He was a child of his violent, unforgiving times, and yet he had at least a moment of greatness. It was as if, in one sublime moment, the divine intention pierced the relentless ambition of Jehu and lifted him above himself and above the ways of his era.

I

Like Jehu, we are involved in conflict. Ours are not so violent as his, for we do not use swords to slay our rivals or to liquidate those who stand in our way. Nevertheless, our hostilities are very real, and there are those around us who stand outside the pale of our affection. When we were children, we used to describe a common feeling by saying: "If looks could kill, there would be a funeral." Certainly there are times when our feelings about people who thwart our plans betoken a funeral.

My mind goes back across the years to a very annoying and disagreeable neighbor who made life miserable for me, a boy of ten. Now and then my feelings got the best of my judgment, and I would deliberately walk across her lawn or do something I knew would be the forerunner of trouble. On one such occasion my father came home at the wrong moment, from my point of view. He insisted I must apologize to the lady next door. After some considerable discussion, I was persuaded to make an apology, but I vividly recall saying to my father, "I'll do it, but it is a good thing she won't know what I'm thinking."

Plainly, the problem of our hostilities has to be met on the deeper levels of our thinking and feeling. That must have been what Isaiah had in mind when he wrote: "The wolf also shall dwell with the lamb." To be sure, the idea seems ludicrous on its face. An Italian proverb puts it in keeping with the normal view: "The death of the wolf is the health of the sheep." But that was not Isaiah's conviction. He had no desire to eliminate the wolf. On the contrary, he wished to change the character of the wolf.

You say that is absurd? Think again. The collie who lies so quietly before your hearth and wags his tail in response to your voice is but the wolf of yesteryear transformed by the miracle of affection and kindness into your devoted friend. The sheepdog, seeking lost lambs in gullies and rocky places, is a descendant of the howling wolf of other years but transformed by discipline and human understanding. It is indeed true that "the wolf also shall dwell with the lamb."

We often overlook the possibility of transformation when we face the problem of dealing with those who seem to bear the wolf-brand in our life together. I often have wondered about the lady who lived next door to me so long ago. What would have happened if my apology had been something more than a matter of coercion, leaving my thoughts and feelings about her quite unchanged? Could we have found rewarding friendship if I, a boy of ten, had gone the second mile?

II

To be sure, the possibility, quite rejected I regret, hinged on me. It required something of me, something I was quite unwilling either to acknowledge or to give. My own heart would have had to be right to reach her heart. So the essential question is the question of Jehu: "Is your heart true to my heart as mine is to yours?" The essential issue plainly concerned my heart, and, quite frankly, my heart was not true. Inevitably it begot a dim response.

Human conflicts never are resolved on superficial levels. Grudging compromises, reluctant handshakes, and expedient exhibitions of harmony leave us precisely where we were. That is why Jesus made so much of the inward character of our outward behavior. It was plain to our Lord, as the author of Proverbs said, that "as a man thinketh in his heart, so is he." Quite literally, the wolf in us must be transformed, the heart altered, before anything creative can happen to our human relations.

There is a stirring phrase that came from a gifted preacher's lips: "The expulsive power of a great affection." Jesus was talking about it when he said: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind." There was power here to expel the wolf —the hate, the bitterness, and the vindictiveness of the human spirit—and to make the heart right. Paul had the same power in mind when he wrote: "If a man be in Christ, he is a new creation."

Human mediators are altogether inadequate, as a thoughtful student of labor-management relations noted. He had served as mediator in a serious strike, and he came away from his experience disillusioned and troubled. After months of negotiations the strike was settled to nobody's satisfaction. Feelings on each side suggested more trouble soon would be brewing. I never have forgotten the mediator's remark: "Each side mistrusted the other side, and each with some cause. The difference between them could have been resolved in an hour of discussion if they had met in humility and mutual trust."

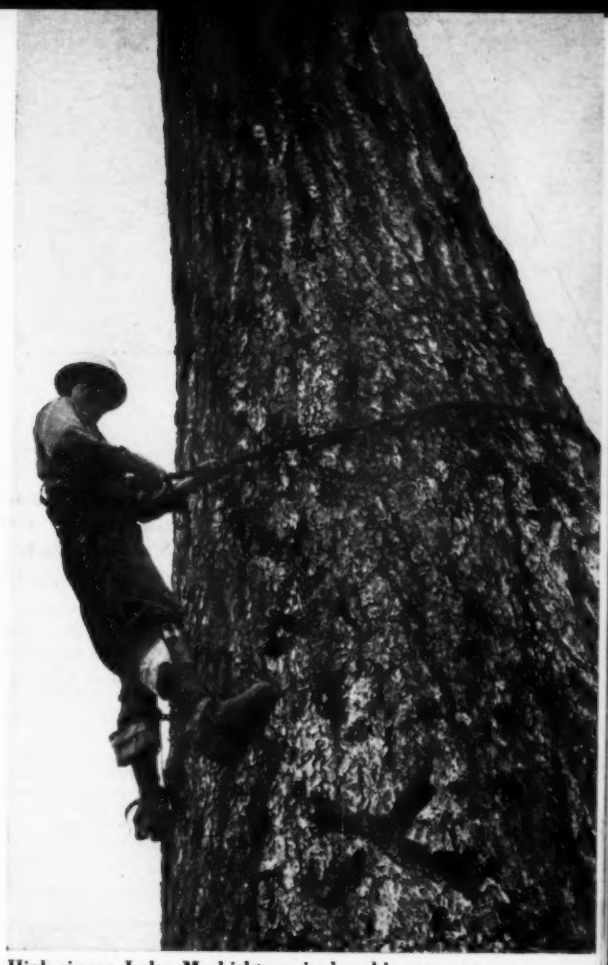
Beneath the cross of Jesus we are humbled and our own hearts set right. "God be merciful unto me, a sinner" is the outcome of our tryst with God beneath the cross. What is more, when men, divided against each other, meet at the foot of the cross and each finds forgiveness there, they dare to trust each other and to say: "If your heart is true as mine is true, . . . give me your hand."

O God of love, who has given a new commandment through thine only begotten Son, that we should love one another, even as thou didst love us, the unworthy and the wandering, and gavest thy beloved Son for our life and salvation; we pray thee, Lord, give to us, thy servants, in all time of our life on the earth, a mind forgetful of past ill-will, a pure conscience and sincere thoughts, and a heart to love our brethren; for the sake of Jesus Christ, thy Son, our Lord and only Savior. Amen.
—*From* PRAYERS OF THE EARLY CHURCH

ISOLATED BUT INTEGRATED

At Neah Bay, northwest corner of the U. S. A., Makah Indians are active citizens and churchmen

Text and photographs by MARY ANN GEHRES



High-rigger Luke Markishtum inches his way up a Douglas fir on Makah timberlands. He supervises a crew which works 150 to 200 feet above ground to trim, top, and install high-line cables on spar trees. Mr. Markishtum is a member of the Makah tribal council and sings in the choir of the Neah Bay Church.

GOING westward, the Olympic Peninsula's north-shore road twists through timberlands of Douglas fir. Skirting the jagged Olympic Mountains of western Washington, it curves past rocky coves and an occasional village on the Strait of Juan de Fuca. The road ends in Neah Bay, the nation's northwesternmost town, where the Makah Indians have lived for several centuries.

A car which had come along the road stopped in Neah Bay, and a small boy, a fan of Western movies, got out to look around the town. In a few minutes, he asked in disappointed tones, "Do Indians *really* live here?" His parents reassured him that half of Neah Bay's population of about one thousand belonged to the Makah tribe, but he remained skeptical until he saw some of the woven baskets and brightly colored carvings that older Makahs make for tourists. Final proof came when the youngster watched a group of costumed Makahs give a program of tribal songs and dances at a Makah Club celebration. He did not know that the club had been formed to acquaint the younger Indians with the tribe's traditions, and thus prevent its heritage from dying out.

With its dozen or so blocks of weatherbeaten frame houses and its small business section spread along the main street, Neah Bay resembles many other remote villages on the Pacific Northwest coast. The visitor is apt to see in the harbor two or three dozen of the several hundred fishing boats that make Neah Bay their home port. Scattered along the main road are "Boats for Hire" signs, which testify to the town's popularity for sportsmen. For centuries, the Makahs have depended on the sea for their livelihood, and today many are employed as commercial fishermen or by fish-packing cooperatives.

The only indications in Neah Bay that lumbering has come to equal fishing as a source of income for the Makahs are logging trucks, a boom, and a few giant Douglas fir logs that have broken loose from rafts and been washed up on the beach. In the forest a few miles

Church-school youngsters act out a song. Here, as in all phases of Presbyterian program, Makahs and non-Makahs join for work and worship. Tribal council has recently given church a building to provide more classrooms and a parlor.

Former sealhunter John Markishtum (with his wife) was an original elder of church. He is one of older Makahs with a detailed knowledge of tribe's past. As Makah is not a written tongue, generations retained history through memory.

Near church, Pastor Robert W. Baldwin *(right)* chats with the Reverend Perry Ides. Trained as a whalehunter, Mr. Ides was first Makah to become a Christian.

ISOLATED BUT INTEGRATED CONTINUED

back from the Strait are the logging camps, which, with the town's Coast Guard station and the near-by Air Force base, have done much to change the character of Neah Bay and the lives of the Makahs.

On a side street in the west end of town is the gray-shingled Presbyterian church, built in 1935. Since 1899, when Miss Helen W. Clark founded the mission at Neah Bay, Presbyterian workers have been helping the Makahs integrate their culture with American ways. As one Makah leader explains it, "Neah Bay has progressed socially and spiritually more rapidly than many similar towns, and the Presbyterian church has been in large part responsible."

During the first few years when Miss Clark worked at Neah Bay, the Makahs who accepted Christianity were scorned by some of their tribesmen. Today, however, many of the town and tribal leaders are Presbyterians. Kenneth Ward, present chairman of the tribal council, is an elder in the church, and several other members are councilmen.

The Neah Bay Church with only eighty-four members has an influence out of proportion to its size, according to the pastor, national missionary Robert W. Baldwin. For example, in 1953 an ordinance to legalize the sale of liquor on the Makah reservation was defeated by a three-to-one vote, largely because of the campaign of the Presbyterians against it.

"I can remember when we used to think that the church belonged to the missionaries, but nowadays it's ours," Mrs. Nora Barker, an elder, observed. Recently the members have remodeled the interior of the church building; last year, for the first time, the session set up an advance budget, which was oversubscribed. The predominantly Indian congregation welcomes newcomers, and Makahs and non-Makahs participate in every facet of the church's program.

Perhaps the most revered of the Makah Presbyterians is the Reverend Perry Ides, who served as pastor of the church from 1925 until failing eyesight forced him to retire in 1935.

"Two years ago juvenile delinquency was becoming a problem in Neah Bay," Mr. Baldwin recalls. "So our members opened a high-school center in the church and equipped it with games; it's open three nights a week." This project supplements the church's long-time recreation night, held during the winter rainy season (the area averages 144 inches of rainfall a year).

The Makahs' move toward one civilization from another has been telescoped into a century and a half. For generations the men of the tribe hunted whale

Preparing for fresh-water fishing season, Ralph LaChester mends a gill net. Formerly tribesmen were seafarers, but with government ban on sealing and growth of logging in area, most Makahs fish for sport, not for a livelihood.

Grading salmon caught in the Strait of Juan de Fuca, Paul Robertson is one of the Neah Bay townspeople employed in the fish-packing industry. An elder in the church, he organized the men's council, an affiliate of the NCPM.

and seal in high-powered, ocean-going canoes. They fished in the choppy waters of Juan de Fuca Strait for salmon and halibut. To balance the seafood diet, the women gathered berries, roots, and herbs from the forest. Makah families lived in rough wooden lodges and wore clothes woven from the soft inner bark of cedar trees.

In 1792, Spanish ships anchored in the Makahs' harbor. The strangers erected a fort, the first in the present State of Washington, but their influence soon waned. Next came traders from the United States, England, Russia, and China. Makah men, being expert seamen, were hired to man the whaling and sealing ships of the era.

In the treaty of Neah Bay, signed in 1855, the United States government gave the Makah tribe its reservation, now thirty-six square miles in area. Then came a succession of Indian agents, followed by schoolteachers and missionaries.

In 1924, the Makahs became American citizens; and annually in August, Makah Day observes the anniversary. Several years ago, Mr. Baldwin was invited to be the keynote speaker on Makah Day. It was a tribute to him and his predecessors that a non-Makah would be asked to explain the significance of citizenship for Indian Americans and to interpret the Makahs' pride in their heritage.

Like many Neah Bay women, Mrs. Jerry McCarty supplements her family's income by weaving baskets of reed and cedar bark. The baskets are prized gifts to both friends and guests at tribal festivities. The McCartys and most older Makahs received Anglicized names from schoolteachers who couldn't pronounce Indian ones.

Not to dally . . .

nor for a dollar. . . .

What makes you come so late?

One O'Clock Scholar

A housewife finds the glow which comes with the discovery that the mind still works and that learning is as exciting as ever

They laughed when I walked into the dean's office. I was chuckling a bit myself. The idea of a slightly over-age housewife thinking she wanted to take courses in a theological seminary would tickle anyone's risibilities. I should have got that education nonsense out of my system years ago.

Yet right now, when my children are beginning to be grown up and I have some leisure to reflect; right now, when the wonder and the tragedy of the world bear in on me as they never did when I was younger, is the time when I want and need to know much more than I have ever learned about the origin and content of the Christian faith that I profess. I want to know more about the Bible—how it came to be and what it tries to say to us; more about the church—how it grew and what it means. So I grinned at the dean, and he grinned at me, and I signed up for a course at the seminary.

The memory is not what she used to be, I quickly discovered. With all the determination in the world, I cannot make names and dates, chapter and verse, even the noble phrases of the book of Jeremiah, stick in my head as they used to stick, almost effortlessly, when I was twenty. But reason, insight, and imagination, all are enriched and fortified by all the experiences in the years since then. I understand more quickly and completely the meaning of what I read, and I make connections far more easily and skillfully.

Exhilaration floods in as one settles down to absorb a body of knowledge after the years of picking up assorted bits and pieces in the fragmentary reading which is the only possibility in a young housewife's busy day. The lost sense of being a person is retrieved. Preparing an assignment, or boning for an exam, one is not primarily wife or mother, friend or committee member, but an individual, bringing mind and will to bear on a tough intellectual problem. And although the children may be a bit incredulous at first, ere long they find a new interest in a mother who can learn things and know things of no practical value, just as they can. They may smile at mother's effort to learn the succession of the kings of Judah, but they respect it, too.

The glow which comes with the discovery that the mind still works and that learning is as exciting as ever persists even through the shower of serious and semiserious questions which are bound to rain in from friends and neighbors.

"Why are you messing about with theology and things nobody can understand anyway instead of taking politics or poetry?" is one such. Well, there is nothing wrong with politics or poetry, and the serious study of either can reawaken the mind and reveal the wide horizon's grander view to kitchen-bound eyes. I know a one o'clock scholar who is gradually working her way toward a Ph.D. in education, and another who is about to set out to get an understanding of social-work theory.

The shine and purposefulness in these women as they wave good-by to their kitchens and bow hello to the classroom bear out what Laurens van der Post said in speaking of his mother: "I have never been able to believe that a woman's task in life is limited to her children. I can quite well conceive that in my mother, as with more and more women of our own day, there is an urge to creativeness which lies underneath and deeper, above and beyond the begetting of children. These women have a contract with life itself . . ." *(Venture to the Interior)*.

For these are not people running away from something; they have happy homes and loving husbands and vigorous children. Rather, they are returning toward something—the use of the mind in systematic, purposeful endeavor—which yields a satisfaction all its own.

by Janet G. Harbison

They are making a beginning on fulfilling their "contract with life itself."

Not only women, by the by, but some men also may find renewal of spirit by turning into one o'clock scholars. The man who has been out of school for twenty years, immersed in business or a profession, in family life and community affairs, may feel as much like a donkey on a treadmill as his ever-loving wife.

Politics or poetry or Sanskrit, all stretch the mind, all take us out of ourselves and give us back to ourselves, refreshed and augmented. For me, as it happens, the "ultimate" questions hold a burning fascination. What are we doing on this planet, anyway? What clues have we as to the nature of the God to whom we pray? How can we say, as we Presbyterians do, whether we realize it or not, that in the Bible we find the "only infallible rule of faith and practice"? And so I "mess about with theology." But others may find many of the same satisfactions in any one of a number of fields.

"When are you going to be ordained?" asks my waggish neighbor up the street. Translated, this means, "What are you hoping to get out of these studies?" Now, some women study in seminary for careers of Christian service, and some, now that the Presbyterian Church has graciously given them the nod, may wish to be ordained. For the most part, though, it seems to me that these should be the younger women, who will work professionally for a while, perhaps "retire" to bring up a family, and return later to full-time Christian work.

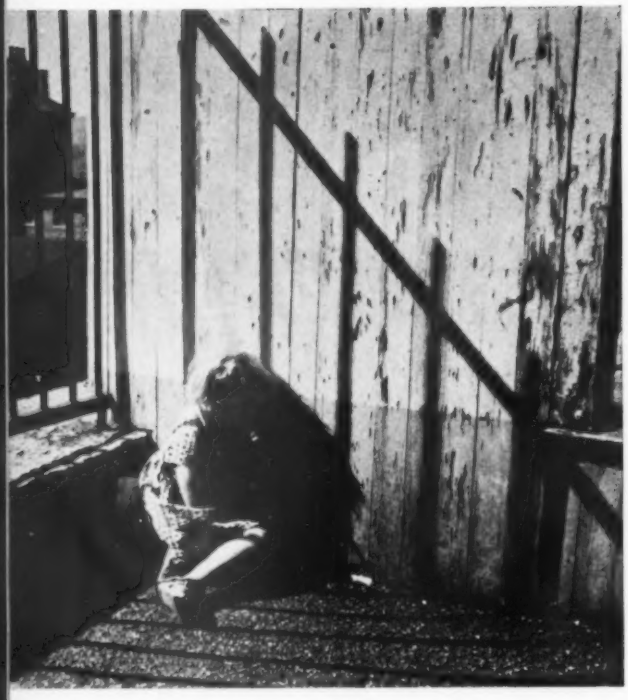
My goal is somewhat different. David and Goliath, and the crossing of the Red Sea, I learned about in Sunday school. But the sweep of the Old Testament, the way in which this great progressive dialogue between one people and their God unfolds, the insights into man's nature and God's will for man which Job and the second Isaiah and Jeremiah offer—all this was lost on me. And the letters of Paul, to say the truth, were not designed for children. Evil, natural evil and man's sin; the meaning of suffering and the meaning of the Cross; the working-out of God's purposes in history; and the meaning of the individual acts of each of us in time—all these are questions which rise up to confront the mature person whose Sunday-school days are over. I need to know what thoughtful people in all the centuries of the church have said about them, simply in order to be content in my mind, to be, perhaps, a better Christian.

The need for an educated ministry has always been recognized in the Presbyterian Church. But an educated laity is important, too. At this moment in time, when in America faith is becoming popular and we are endlessly enjoined by syrupy voices to "talk to the Man upstairs," a faith which is not just blind belief in who-knows-what becomes especially vital. European observers have often remarked on the superficial notions of American lay people about matters of faith, on the sketchy way in which we study the Bible, on the rosy this-worldly optimism with which we distort some of the hard truths of the Christian view of life to suit our own comfort-loving tastes and inclinations. Our educated ministers should have enough somewhat-educated laymen sitting in the pews so that they need not always chew theological notions up fine before offering them to the open mouths in the upraised faces on Sunday morning.

"But I believe in God and in Jesus Christ, and that's enough for me," some will say. So be it. This kind of innocent faith, if it be sincere and pure, is surely destined for the Kingdom of Heaven. But for some of us, including this one o'clock scholar, it is not enough. We are

(Continued on page 42)

"... like a lonely bird



Shut out . . . no one to play with . . . not even a dog or a cat. . . . Needed: someone to cherish her so she will have someone to love.

A fine day brings memories . . . of other fine days, long ago, . . . friends then and children and a home of her own . . . and work to be done and a good feeling, being needed.

First Aid for Families

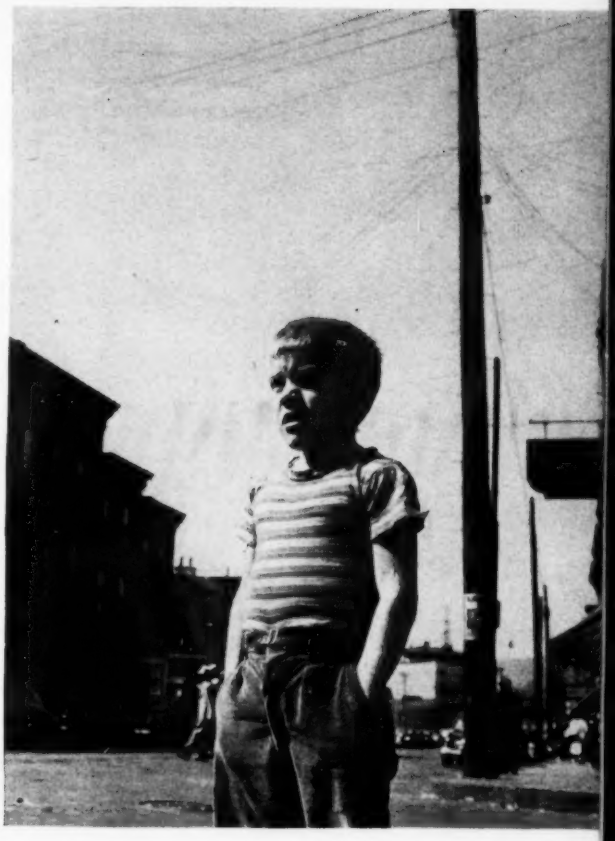
Past masters at picking up pieces and untangling snarls, the case workers at Cincinnati's Family Service offer help to any husband, wife, or child with a problem

by JAMES W. HOFFMAN

with photographs by DANIEL J. RANSOHOFF

on the housetop..."

In winter a charity coat is better than no coat, and it will keep her arms and legs from cold, . . . but it takes warm hearts to thaw a heart.



There was a child went forth every day, and the first object he look'd upon, that object he became, and that object became a part of him for the day or a certain part of the day, or for many years or stretching cycles of years.

George F., a reliable workman, was missing from his job in a big Cincinnati plant for several days. When he returned, it was only to resign. To his supervisor he confided that his wife had been caught shoplifting. The disgrace was unbearable, and Mr. F. was going to leave his family and start life over again in another city.

The family was saved when the corporation called on the city's Family Service agency to help. The wife, it was learned, suffered from kleptomania caused by a deep-seated emotional need.

The husband was helped to realize the disloyalty involved in abandoning his wife when she needed him most; he stayed in Cincinnati and returned to his job. The children were cared for while their mother received treatment.

This was one of the 3,940 families helped through a troubled time in 1955 by Family Service of Cincinnati and Hamilton County. The difficulties successfully resolved by the agency are as varied as life in southern Ohio's metropolitan region.

There was the brilliant lawyer, for example, whose marriage was being destroyed by his mother. Although the couple had been married ten years and had four children, the husband's mother was still trying to break up what she regarded as an undesirable match. The wife had served notice that she would sue for divorce if her mother-in-law didn't stop badgering her.

And there was another wife who planned to leave her husband for the very different reason that he relied on his wealthy parents for everything and made no serious effort to earn his own living. The wife said she couldn't respect a man who would not work.

For these clients and thousands of others the Family Service case workers, through months of patient counseling, were able to help bring about real-life happy endings.

The church has always been interested in successful family life, and sound, sensible Christian living builds in people the qualities that make happy homes. When something begins to go wrong in a family, the minister is often the first to detect it. And increasingly pastors have been urging families to avail themselves of the professional competence of a Family Service agency.

His own parents, he that had father'd him and she that had conceiv'd him in her womb and birth'd him, they gave this child more of themselves than that, they gave him afterward every day, they became part of him.

Everything seems so different now," the old lady tells her young friend from Family Service. "You spend so many years learning how to get along and do a little good. . . . Then all of a sudden everything is different. . . . What you learned doesn't matter, anymore."

"the children of thy servants shall dwell secure . . ."

Two hundred thirty American cities have family service agencies affiliated with Family Service of America. In fact nearly half of all families in the United States live within areas served by these agencies. The Cincinnati agency is one of the best, but they are all good, for all must meet the standards of the Family Service Association of America. All case workers must have four years of college training and two years of graduate study which includes apprenticeship in counseling families.

The Cincinnati agency is nonsectarian, and 83 per cent of its support comes from the Community Chest. But ties with the city's churches are numerous. Agency workers speak on married life, child-rearing, problems of aging, and the like to Christian-education classes. Three members of the agency board of directors are clergymen; its vice-president is Dr. Hugh Bean Evans, minister of Cincinnati's Seventh Presbyterian Church. Mrs. Anna Budd Ware, director of the agency, is the wife of an Episcopal clergyman.

Ministers refer families to the agency for counseling and come to the agency personnel for suggestions about family problems that don't require direct referral to Family Service. In turn, ministers are sometimes asked to help the agency with clients whose problems contain a religious element.

One young woman, for example, couldn't hold a job. Her skills were superior, but she was always quarreling with fellow workers. The girl's family background, the agency learned, was one of fanatical strictness; she regarded her co-workers as "sinful," and unfit for her to associate with. A Presbyterian minister was able to help her see that her attitude was a travesty of the Christian faith, and re-awakened her feelings of humility and compassion, and trying to see the other fellow's point of view.

This is just one instance of the sort of thing that's happening all over the country as churches and Family Service agencies are learning to work together to help human beings to happier and more effective living.

This big lady likes me, . . . knows who I am. Will those kids let me play, . . . call me Dot, and say, "Come on"?

These became part of that child who went forth every day and who now goes, . . . and those she meets are signposts that help her choose where she goes or does not go.

NEWS

Race Relations: Up and Down

In the field of race relations, these were the developments which last month affected churches in various sections of the nation.

One hundred hooded members of the Ku Klux Klan near Mobile, Alabama, marched into the Culvert Street Baptist Church during a worship service, placed financial contributions on the altar, and trooped out. There were no incidents, and the worship service continued after they left. A spokesman for the Klansmen said afterwards that the group had visited other churches in the area but that this was the first occasion on which the men wore robes.

Forty Baptist ministers in the city convened immediately following the incident. They denounced "the presence or financial contributions" at worship services of any group "whose purpose in coming may be to glorify itself and to secure for itself the sanction and approval of the church."

The pastor of a church in Philadelphia, Pennsylvania, resigned after the congregation voted to exclude Negroes from membership. The Reverend David E. Gregory, of the New Berean Baptist Church, cited the church's constitution which said, "Any person professing faith in the Lord Jesus Christ . . . may upon baptism be received into membership." A two-thirds vote, said Mr. Gregory, would be needed to alter the constitution and bar Negroes. The congregation's board of deacons said in a report that although Negroes attend services, they should not be permitted to become members. At a congregational meeting, members upheld the opinion.

Last year ministers of Asheville, North Carolina, voted to merge with a Negro pastors' organization to form a new group, the Ministerial Association of Asheville and Buncombe County. The newly elected president of the interracial body is a Negro pastor, the Reverend N. M. Avery.

Delegates to the biennial convention of the United Lutheran Church adopted a statement last month on race relations. The document called on constituents to set an example of interracial brotherhood in their daily lives and to work with "Christian patience and understanding" for the removal of prejudice and discrimination in human relations. Following a stormy debate, delegates voted down a section of the policy statement which would have endorsed the Supreme Court's ban on segregation in the schools. The proposed addition would have hailed the Court decision as being "in harmony with Christian convictions."

When the voting result was announced, Dr. Franklin Clark Fry, United Lutheran president, asked his name be recorded in the minutes as opposing the action.

U.S. State Department Again Questions Colombia

According to reliable sources, the U.S. State Department has recently sent the government of Colombia a "strongly worded diplomatic note asking that Colombia take active measures to stop the persecution of Protestants."

In commenting on this report, *Action* magazine, journal of the National Association of Evangelicals and a leading defender of Protestant rights in Colombia, states, "The note reported mentioned violence against Protestant missions and focused attention on the closing of more than forty churches [this year]. . . ."

It is presumed that the State Department note made reference to verbal promises, recently made by Colombia's President Rojas Pinilla to Secretary of State Dulles, that steps would be taken to preclude the possibility of further incidents of anti-Protestant violence *(see "Précis," Oct. 13).*

It is not known whether the State Department made specific reference to the arrest last summer of two American women missionaries who were accused of keeping Communist literature in their home. The women, the Misses Ida Danielson and Dorothy Hagerman, denied categorically that they had any such material; but they were arrested, taken to the city of Manizales, booked and imprisoned like common criminals, and held for several days in a police barracks. They were released without comment, and the charge was dropped on August 17.

Ruling Elders Shot, Murdered in Colombia

The eight-year-long period of persecution and discrimination suffered by the Protestants of Colombia erupted into new violence late in September and early last month. Two Presbyterians—one a ruling elder—were killed and another ruling elder was seriously wounded near the town of Cartago, State of Valle, in south-central Colombia. And the lay leader of a Protestant congregation some sixty miles north of Cartago was murdered with two friends. This brings to seventy-eight the number of Colombian Protestants known to have been killed since 1948 because of their faith.

Presbyterian victims were Elder Ramon Garcia and Sr. Antonio Munoz, both members of a rural Protestant church in the mountain village of Las Coloradas. Elder Garcia was shot and killed on September 29 on a mountain trail between Las Coloradas and Cartago, presumably by local Roman fanatics. When a fellow elder, Sr. Gutierrez, was returning home from the burial of Sr. Garcia two days later, he, too, was attacked by fanatics, wounded, and left for dead. Friends later carried Sr. Gutierrez to a hospital in Cartago where he was admitted in a serious condition. Lay leader Luis Arce of Buenavista, Caldas, was murdered October 3, by men dressed as police. Sr. Munoz was shot and killed October 7 in the Las Coloradas region.

As a result of this violence, the Protestant community in and around Las Coloradas has been abandoning its farms and fleeing the area. The Church of Las Coloradas, affiliated with the Cumberland Presbyterians, had a congregation of some 150 persons.

Recently Roman Catholic priests in the Cartago-Las Coloradas area had been preaching against the Protestants and had demanded that the Protestants be driven out of the region. A religious leaflet, signed by two priests and distributed in Las Coloradas, stated in part:

"Defend your faith. . . . Don't permit in your village anything which has even the flavor of Evangelicals . . . , and drive out of your villages Protestant ministers and other wicked persons."

A SPECIAL REPORT:

How Many Church People Are There in the U.S.A.?

In September, the National Council of Churches, through the *Yearbook of American Churches*, annually reveals the latest official figures on church membership in the United States of America *(see P.L., Sept. 15)*.

For the first time in American history, the Council announced, church membership in the United States passed the 100,000,000 mark. The exact new total, as compiled from official statistics of the churches by the National Council, was 100,162,529 in all faiths. In percentages, exactly 60.9 per cent of all Americans were church members, a gain of 2.8 per cent over the previous year.

In proportion to population, Protestants numbered 35.5 per cent; Roman Catholics, 20.3 per cent—virtually the same ratio that has existed for many generations. The total Sunday- and Sabbath-school enrollment was set at 38,921,033. Of this total, slightly more than 3,000,000 were listed as voluntary officers and teachers. The total was estimated to be 93 per cent Protestant.

In announcing these figures and the totals in previous years, the National Council makes it clear that there are many qualifications connected with its statistical reports on national membership.

The Council researchers point out:

1. There are no complete, annual compilations gathered by uniform methods. The *Yearbook of Churches* presents only "the latest information" available. Some of this is estimated, or one or two years old, or estimated and old.

2. The definition of membership is always made by the religious bodies themselves. Jewish figures are based on Jews in communities having congregations. Eastern Orthodox figures usually estimate the total number of people in the cultural or nationality group served. The Episcopalians, Lutherans, and Roman Catholics include all baptized persons. For the Episcopalians and Lutherans, this would mean most children over six months and some adults who had joined other denominations. For Roman Catholics, it would mean most infants over one month and a considerable (but never estimated) number of adults who had left the Roman Church.

3. The majority of Protestant

CHURCH MEMBERSHIP: CURRENT AND ADJUSTED ESTIMATES

The Major Bodies	Current Reported Figures	Church-affiliated Totals	
	membership	membership constituency	communicants age 13 and over
PROTESTANT	58,448,567	84,000,000	56,000,000
ROMAN CATHOLIC	33,396,647	34,000,000	20,000,000
JEWISH	5,500,000	5,500,000	3,600,000
EASTERN ORTHODOX	2,386,945	2,500,000	1,600,000
		⬆ (estimated, Oct. '56) ⬇	
ROMAN CATHOLIC	33,396,647	34,000,000	20,000,000
THE METHODIST	9,292,046	14,100,000	9,400,000
SO. BAPTIST	8,467,439	12,750,000	8,500,000
NAT'L BAPTIST USA	4,557,416	7,000,000	4,600,000
PRESBYTERIAN USA	2,645,745	4,600,000	2,750,000
NAT'L BAPTIST, AM.	2,610,774	4,000,000	2,650,000
DISCIPLES OF CHRIST	1,897,736	3,000,000	2,000,000
PROT. EPISCOPAL	2,757,944	2,800,000	1,900,000
UNITED LUTHERAN	2,175,726	2,250,000	1,500,000
LUTHERAN-MO. SYNOD	2,004,110	2,100,000	1,400,000
CHRIST UNITY SCIENCE	1,581,286	2,400,000	1,600,000
AMERICAN BAPTIST	1,513,697	2,300,000	1,550,000
CHURCHES OF CHRIST	1,600,000	2,400,000	1,600,000
CONGREG.-CHRISTIAN	1,342,045	2,000,000	1,350,000
AF. METH. EPISC.	1,166,301	1,800,000	1,200,000

churches, which usually base their figures on communicant membership, also have no uniform standards. Most Protestant bodies accept communicants at age thirteen, but in 1945 the *Yearbook of American Churches* estimated that some 5,000,000 Protestant communicants were under thirteen. On the basis of several scattered surveys since 1929, it can be estimated that about two-thirds of all church people are over thirteen. This ratio, when checked against communicant and all-baptized-persons totals in the Presbyterian Church U.S.A. and the Protestant Episcopal Church, for example, seems to be as accurate as possible, considering all factors.

On the basis of this finding, it can be said generally *that for every two Protestant church members there is one church-related person who is not a member.* And if this two-members-to-one-constituent ratio has any validity, the whole system of reporting church membership in the United States is misleading, and can be used to present to the rest of the world an entirely false impression of relative religious strengths in the United States.

This does not mean that the able researchers who tabulate the totals for the National Council have made a mistake. They have not. Their figures are as accurate as can possibly be determined. The problem lies in *the way these figures are reported.* The National Council statisticians have always properly qualified their results. But usually nobody bothers with the qualifications. And the bald figures themselves *without qualification* are absolutely misleading.

The key to this misunderstanding is the interpretation of the word *membership.* When most Protestants say membership, they mean officially the number of communicants. They do not take into account their total constituency—the infants, children, and nonmember attendants who should be about one-half of the communicant membership. The Episcopalians, Lutherans, Orthodox, and Roman Catholics count *total constituency* as official membership. And all the "membership" figures are lumped together in one column as representing "Church Membership in the United States."

In the current listing released by the National Council in September, the Protestant Episcopal Church has 2,757,994 "members." The Disciples of Christ, International Convention, have 1,897,736. One would quite obviously think that the Episcopalians were many more in number than the Disciples. The actual fact is that there are probably 100,000 more communicant members in the Disciples than in the Episcopal Church. The reason: the Episcopal figure includes all baptized persons; the Disciples include only actual communicant members. Thus the Episcopal Church is not the sixth largest in the U.S., but probably the eighth in size.

The Episcopal figure appears a bit bigger than the Presbyterian U.S.A. total. But if the Presbyterian total were based on the same standards, it would be some 4,600,000, or almost twice as big as the Episcopal total.

When this mixed set of membership standards is applied to the faith totals, the following results occur:

Protestants	58,448,567
Roman Catholics	33,396,647
Jewish	5,500,000
E. Orthodox	2,386,945

According to these figures, Protestantism is a majority religion but not by too much. It is definitely a minority religion as far as the U.S. population of some 161,000,000 (as of 1955) is concerned.

But when one remembers that most of the Protestant constituency (infants, children, nonmember attendants) is *not even counted* in this total, the picture becomes considerably different.

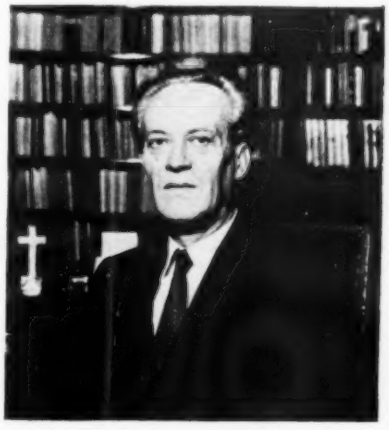
Making allowances for the Episcopal and Lutheran Churches and their way of counting membership, it can be estimated that the total Protestant constituency today is somewhere around 84,000,000 and not a mere 58,500,000. Counting normal growth in the other major faiths, it can be estimated today (1) that there are twice as many Protestants in the United States today as members of all other faiths combined; (2) that more than half of all people in the United States are Protestant; (3) that the total church affiliation in the United States today is closer to 125,000,000 than 100,000,000; and (4) that there are almost three times as many Protestants in the United States as Roman Catholics. Under the mixed standards, the impression is given that there are less than two times as many.

In the box shown on page 17, the recently announced National Council figures are listed along with PRESBYTERIAN LIFE's projections of the estimated totals last month with the correct standards shown. This means that two columns of figures may have to be shown to create an accurate impression in the future. But this may be better than the simpler but more misleading current practice.

Hungary's Bishop Ordass: Christian vs. Communists

In the fall of 1948 the head of the Lutheran Church in Hungary, Bishop Lajos Ordass, stood stern-faced before a People's Court; he was accused of "criminal dishonesty" and "currency manipulation." Lutherans of America, charged the state prosecutor, had promised to send the Hungarian church $291,000 to aid reconstruction. Although Bishop Ordass had spoken to bank officials about the gift, he had failed to give the necessary written notice. For this failure, which the Communists had classified a crime, the bishop of Budapest now was standing trial.

Bishop Ordass was allowed to make a final statement before the court announced its verdict.



Bishop Lajos Ordass

"During these five weeks since this case has been instituted against me," the Protestant leader said, "I have had sufficient time . . . to put the question as to where and in what manner I might be guilty. Are there possibly some misdeeds for which I should feel pangs of conscience? In my prayers I have frequently asked my God about this. I have received a very clear answer in the eternal peace of mind with which God during the last five weeks has increasingly filled me. . . . Never in the course of my life have I been so filled with such gentle peace as in these very days which

would seem so likely to disturb my inner peace. . . .

"You [the court] will now retire . . . to come to a decision. Upon your conscience will be laid all those things which in the course of this trial have been spoken against me. . . . It is possible . . . you will speak a judgment that will impose a sentence upon me. For the time being, the will of God . . . would remain unknown and veiled to me. Yet I would accept it from God with an obedient heart, for I know that even in my condemnation his blessed will is being fulfilled."

These courageous words were the last Hungarian Lutherans were to hear from their beloved bishop for nearly a decade. For his "crime," he received a two-year prison sentence. The man who had valiantly opposed the Nazis during the occupation had been silenced by the Communists on a technicality. At last the government could proceed with plans to take over the extensive system of church schools, an action which Bishop Ordass had adamantly opposed.

The government released him from prison after he had served twenty months, but he was not permitted to return to his church office. At the suggestion of government officials, a special church court convened in April, 1950, to depose Bishop Ordass and to choose a more pliable successor. Laszlo Dezsery was elected, and said in his inaugural address, "Our church has obligated itself to support . . . the constructive activity which is being carried on by the Hungarian state in order to establish our socialistic fatherland."

Since his release, Bishop Ordass and his wife have lived quietly in a Budapest apartment. They draw a small church pension and weave on a hand loom to earn a little money to meet their modest expenses.

Last summer the leaders of world Lutheranism seized upon the apparent Communist cordiality toward the West to urge the Hungarian government to withdraw the court sentence which still stood against Bishop Ordass. Between sessions of the World Council Central Committee meeting outside Budapest, several prominent Lutheran churchmen made repeated trips to the capital for negotiations.

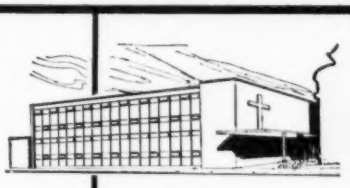
How well their mission succeeded became known last month. A brief statement by the Hungarian supreme court announced the sentence passed on Bishop Ordass in 1948 was annulled.

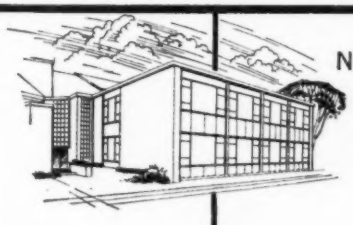
Millions of Dollars for Presbyterian Churches

The "average" church campaign directed by Ketchum, Inc. during the past six months raised 109% of its objective. Altogether, these campaigns raised many millions of dollars for new sanctuaries and education buildings and for modernization of old facilities. • These are but a few examples of recent campaigns directed by Ketchum, Inc.

FIRST PRESBYTERIAN CHURCH
Bay City, Michigan
Objective: $450,000
Pledge: $487,000

PRESBYTERIAN CHURCH
Clearfield, Pennsylvania
The Rev. Tolbert D. Hewlett, Minister
Objective: $120,000
Pledge: $163,776





NORTH PRESBYTERIAN CHURCH
Geneva, New York
The Rev. John C. Laske, Minister
Objective: $125,000
Pledge: $166,084

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NEWS

Several days later a Lutheran Church court revoked the action of the disciplinary tribunal that met in 1950. In addition two pastors who had been forced out of their parishes for supporting Bishop Ordass would also be reinstated. The bishop himself indicated it might be "some time" before he could resume his former church position. Meanwhile, he has accepted a professorship in a theological seminary.

He spoke his first words in public last month in a sermon at a small church he has attended since his release from prison. An overflow crowd of more than 1,000 stood in the street and heard him over loudspeakers.

His text was Matthew 22:1-14. Bishop Ordass said it was good to speak after a long silence and "to testify that there is a holy relation between Jesus and a believer, comparable to that between a bride and bridegroom."

"When everybody deserted me, and I shook with fear," he said, "my Savior called me and took me in his two strong arms. He led me through a burning flame and showed me the beginning of a new life.

"I knew then that if nothing is constant in this world, God is unchanged; and to him, that which was sin yesterday remains sin today and that which was holy yesterday remains holy today."

The Man Who Brought Music to the Plains

In 1912 Hayes M. Fuhr began a department of music at Presbyterian-related Hastings (Nebraska) College with little but an impressive title, director of the conservatory and instructor in public speaking. His "conservatory" consisted of two studios on the third floor of a girls' dormitory. His staff was one instructor named Ruth Ann Johnson, whom he married several years later.

During his forty-four years at Hastings, Dr. Fuhr's goal has remained the same: to bring to the area a knowledge and an understanding of music equal to that found in the best cultural centers. Dr. Fuhr was not long in outgrowing his shoe-string beginnings. Programs given locally by groups from the college expanded to overnight concert trips. In recent years Hastings's touring choir has completed 3,000-mile itineraries which have become a musical tradition throughout the Plains states.

A few years ago Dr. Fuhr wrote a long letter to his former students in which he spoke of his dream for a modern building for music and the fine arts. (The conservatory was then in an overcrowded three-story frame building in which one practice room was a converted shower stall.)

Director of music department at Hastings College, Dr. Hayes M. Fuhr, at one of thirty Steinway pianos in school's new fine-arts building that bears his name.

Last month Dr. Fuhr helped celebrate the seventy-fifth anniversary of Hastings by moving his music department into the new Fuhr Hall of Fine Arts. In the $350,000 structure is a concert hall, central lounge, office space, and twenty-four practice rooms. Thirty new Steinway pianos have been purchased for student use. A pipe organ, the fourth on the campus, is installed in the hall.

For Dr. Fuhr, the increased facilities mean but one thing—a new opportunity to further his original musical goal.

Church World Service Called Spy Group by Reds

Church World Service, the overseas relief and rehabilitation arm of the National Council of Churches, last month was attacked as an American "espionage" group by *Izvestia*, official Moscow organ of the Communist Party.

The reason was obvious. Church World Service officials had intervened in the now-famous "Tanya" incident and had helped save a two-year-old girl from being spirited to Russia. British lawyers, acting for CWS, had obtained the court order which took Tanya Chwastov and her father, Alexei, off a Soviet ship. Tanya is a native-born American, and her mother is an American citizen.

Izvestia, in a lengthy article, charged that American and British newspapers had stirred up too much publicity.

"Particularly active in this direction," it said, "is the American organization, Church World Service. As can easily be surmised, the word *Church* is used by this organization only as a label, under the cover of which one of the branches of the American espionage organization, the FBI, is at work."

Church World Service had previously issued a statement which said the case of Mr. Chwastov and his daughter had followed the usual redefection pattern —letters and pleas from home-folk in Russia, Soviet custody prior to departure, and a "guard of honor to make the departure sure."

The statement said it was the judgment of CWS representatives that Chwastov did not want to go to Moscow, but was afraid for himself and his family in Russia if he did not. It quoted Roland Elliott, the agency's director of immigration services, as stating that "the U.S. government is taking this case very seriously with a view to guaranteeing justice not only for the man but for his little American daughter."

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The Reverend Feizollah Larudy, a former Moslem, is now a Presbyterian minister.

From Iran to Iowa: Former Moslem Now a Minister

As a boy, the last thing Feizollah Larudy would have expected, or wished, to become was a Presbyterian minister. For much of his early life he never knew such persons existed. Yet today Mr. Larudy is probably unique in the Presbyterian ministry in the United States—he is a convert from the Moslem religion to Christianity. Recently he began his new duties as minister of Christian education at the First Church of Davenport, Iowa.

The first Christians the thirty-six-year-old pastor knew were three boys in his home city of Resht, Iran, which is some 200 miles north of Teheran and twenty-five miles distant from the Caspian Sea. The boys, who themselves were converts, invited Feizollah to join some athletic groups sponsored by the local Presbyterian mission. "I often stayed for the prayer meetings in order not to offend my friends," says Mr. Larudy, "but I had no intention of deserting my faith."

Later, when the young Iranian wanted to enroll in the mission's secondary school, his older brother warned him of the "missionaries' true intentions" to undermine his Mohammedan beliefs. Feizollah repeatedly declared his faith unshakeable; all he desired was the better education he felt the mission provided. In particular he wanted courses in English, which could be had only at the mission. Nevertheless, the family refused him the small tuition fee. He turned to tutoring to pay expenses.

In a year the school had to close because of small enrollment, and Feizollah continued his education in government schools. But during that year the fears his family had expressed proved well-founded. "For a while I avoided serious discussions of religion with my teachers. I became curious, however, when I heard them pray for forgiveness from their sins. To me the teachers at the mission seemed nearly perfect persons, setting better examples of morality and faith than Moslems I knew. Yet the missionaries prayed to be forgiven. Gradually I understood why: I was comparing myself and my friends with human standards of goodness; the missionaries compared themselves with Jesus."

Feizollah Larudy's conversion soon became complete. He joined the Presbyterian church in Resht which then met in the waiting room of the mission hospital. About this time he made the acquaintance of a new mission teacher, Grace Emma Wilder, an American girl from Keene, New Hampshire. They were married in 1944, and now have two children.

Mr. Larudy in the meantime had completed his training to be a teacher, and was on the staff of the school in Resht where he was once enrolled. As he became active in the mission's church school and young people's conferences, Mr. Larudy realized he had to devote his complete energies to Christianity. He entered the Hamadan Theological School, operated by Presbyterian missionaries for converts who wish to become ministers. In 1947 the couple came to the United States for a reunion with Mrs. Larudy's family, whom she hadn't seen since before the war. Feizollah attended **Princeton Seminary.**

Two years later the Larudys returned to Resht, where the newly ordained pastor was installed in the church in which he was baptized. The congregation had grown to eighty, and the members had recently purchased and remodeled a Greek Orthodox church. Eagerly the young pastor began the work he had looked forward to for so long.

Within a year, however, the family was on its way back to America. The Larudys' daughter, Mehrene, had contracted a disease that required extended treatment. Mehrene has fully recovered, but the Larudys do not plan an early return to Iran. Mr. Larudy finds in the people of this country the same spiritual needs, and he enjoys working with American congregations.

Pastor Larudy served two churches—South Presbyterian Church of Easton, Pennsylvania, and the Pittsgrove Church of Daretown, New Jersey—prior to beginning his work in Davenport.

Speaking of his homeland, Mr. Larudy disagrees with those who say missions in Moslem lands have little value. "Schools and hospitals established by Protestant missionaries are the patterns for institutions being built by the Iranian government. Although facilities provided by the government nowadays are more elaborate than those of the missions, mission-trained teachers, doctors, and nurses are superior. These men and women are in great demand because of their consecration, honesty, and thorough preparation.

"Moreover, I know from my experience the influence the lives of missionaries have had on persons I know. Converts to Christianity have been won, and will be added in increasing numbers."

Churches Alter Stand On Remarriage

Gradually, the restrictions formerly imposed by religious bodies on the remarriage of divorced persons are undergoing considerable modification. Some of these changing attitudes were reflected last month in the actions of three denominations.

A liberal Anglican group, the Council of the Modern Churchmen's Union, declared the Church of England's ban on remarriage of divorced persons is "contrary both to the letter and spirit of the New Testament." Most Anglican clergymen accept the church's ban against such remarriages, but a minority exercises its legal right to remarry. The Council said the present ruling does "grievous damage to the Christian faith . . . by alienating thousands from the church."

The Anglican Joint Committee on Pastoral Care recommended in a report that remarried divorced persons be admitted to the sacraments if the local bishop is satisfied the marriage was contracted in good faith.

Dr. Geoffrey Francis Fisher, archbishop of Canterbury, made clear his position both on remarriage and admission of divorced remarried persons to the sacraments. In an address to the Convocation of Canterbury he said: "Whereas twenty years ago a large number of people would have said, 'No admission at all,' the general mind of the church . . . is that there must be discretion in this matter." He strongly upheld, however, the ban against remarriage adopted by the church two decades ago.

United Lutheran Church delegates who met in Harrisburg, Pennsylvania, for their biennial convention adopted a more liberal position on remarriage. The action authorizes pastors to marry divorced persons who recognize and repent their guilt in the breakup of a former marriage. Previously, only the "innocent party" to a divorce granted for adultery or desertion could be remarried by the church during the lifetime of either person. A statement embodying the same modified policies toward remarriage was also adopted last month by the biennial convention of the American Lutheran Church.

Shortly after this declaration, the *Providence Visitor*, publication of the Roman Catholic Diocese of Providence, Rhode Island, criticised the new positions. The weekly journal termed the actions a "show of weakness."

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Of People and Places

OLD-TIME PROGRAM PRESENTED

The Women's Association of Westminster Presbyterian Church, **Omaha, Nebraska** (the Reverend Levi B. Williams, pastor), recently opened the fall season by presenting "An Old-Fashioned District School Meeting," in which all circles participated. Wearing clothing styled after the fashions of many years ago, the ladies took part in a flag drill, Bible-verse recitation, reading, spelling match, debate, and golden slipper exhibition. Musical interludes were in charge of players representing an old-fashioned finishing school. New church members were invited to the meeting, and the program was so well received that plans were made to present it to the entire congregation.

Participants in bygone-days program *(left to right)*: Mrs. V. C. Murray, Miss Mary Johnson, and Mrs. J. R. McPhail.

PRESBYTERIANS HONORED

Sixty-two years in the Christian ministry on the part of the Reverend W. J. Willis were recently marked by the Hoberg and the Union Presbyterian Churches in **Missouri,** both of which he serves as pastor. At the same time the fiftieth wedding anniversary of Dr. and Mrs. Willis was celebrated, and the Hoberg congregation observed the fiftieth anniversary of its organization.

• Last month twenty-five years of service as pastor of the First Presbyterian Church, **Sharon, Pennsylvania,** were marked at a special service by the congregation in honor of Dr. William L. Wishart. A book of remembrance, containing many tributes, was presented Dr. and Mrs. Wishart by the Young People's League.

• Four teachers in the First Presbyterian Church school, **Carmichaels, Pennsylvania** (the Reverend Alfred M. Deemer, pastor), were honored recently for long terms of service. They are Mr. and Mrs. L. T. Laidley, who have been active in the school for over forty years, and Mrs. Ellen Gideon and Mr. Wilbur Keister, teachers for over twenty years.

• The tenth anniversary of the ministry of the Reverend George O. Walton to the East Side Presbyterian Church, **Fremont, Ohio,** was observed recently. The congregation presented personal luggage to Mr. and Mrs. Walton in preparation for a trip to Europe.

• Last month a dinner program was held by the Presbyterian Church of **Munger, Michigan,** in honor of the Reverend J. J. Zeeuw and family, marking the tenth anniversary of Mr. Zeeuw's ministry to the congregation.

CHURCH'S NEW NAME HONORS FAMILY

What was formerly the Miller's Chapel Presbyterian Church, **Paducah, Kentucky,** is now known as the Penn Memorial Presbyterian Church (Dr. G. McK. Miller, pastor). The change was made in honor of the John N. Penn family of Waynesburg, Pennsylvania. The late Mr. Penn was an active Presbyterian layman, and his son, Dr. John N. Penn, Jr., is secretary for new church development and building aid of the Board of National Missions, Presbyterian Church U.S.A. A church building purchased from another congregation was recently dedicated as the Penn Church's new place of worship.

CHRISTIAN ENDEAVOR CONTEST ANNOUNCED

Announcement was made last month of the sixth Christian citizenship contest sponsored by the International Society of Christian Endeavor. Young people living in the United States or Canada may participate to win awards totaling $1,000 in cash and two trips to the 44th convention in Portland, Oregon, next summer. Winners will be determined by the merits of "A Letter to My Congressman," or, for Canadian youth, "A Letter to My M.P.," not to exceed 1,000 words, on the subject, "I Speak for Christian Citizenship," and the Christian citizenship service record of the individual. Entrants must send official entry blanks to Christian Endeavor headquarters, 1221 East Broad Street, Columbus 16, Ohio, by February 4, 1957. Closing date of the contest is February 25, 1957.

Dr. Edgar A. Nelson

EMINENT ORGANIST RETIRES

Dr. Edgar A. Nelson was honored recently for his forty-seven years as organist of the First Presbyterian Church of **Oak Park, Illinois** (the Reverends David B. Watermulder and James L. Hill, ministers). Now organist emeritus of First Church, Dr. Nelson was succeeded by Mr. Paul E. Koch. In addition to his church duties, Dr. Nelson directed the famous Swedish Choral Club, the Marshall Field Choral Society, the Apollo Club, and the choral program of the Chicagoland Music Festival. Currently he is president of the Chicago Conservatory of Music, and choir director of the Chicago Sunday Evening Club.

Radio and TV

Radio drama in the **"Let There Be Light"** series: Week of Nov. 12—"Belonging," a Social Education and Action story. Week of Nov. 19—Polytechnic Institute of Puerto Rico.

John S. Bonnell and Laurence Lange lead a **"Pilgrimage Among Christian Concerns."** ABC radio network, Sunday, 1:35 P.M. (ET).

Five of America's preachers speak **"Man to Man,"** bringing Christian ideals to everyday life. Television.

The church speaks to unchurched youth on **"Look Up and Live."** CBS-TV network, Sunday, 10:30 A.M. (ET).

For the Record

ANNIVERSARIES:

150th. Westminster Presbyterian Church, Erie, Pennsylvania (Dr. D. L. Ferguson, pastor).

140th. First Presbyterian Church, Dutch Neck, New Jersey (the Reverend Guy A. Bensinger, pastor).

100th. First Presbyterian Church, Du Quoin, Illinois (the Reverend William Shafer Erwin, pastor).

First Presbyterian Church, Albion, Iowa (Mr. Alvin J. Straatmeyer, student pastor).

The Presbytery of Saginaw, Michigan.

First Presbyterian Church, Wyandotte, Michigan (the Reverend Warren E. Hall, pastor).

85th. The Presbyterian Church of Norwood Park, Chicago, Illinois (the Reverend Robert H. Moody, pastor). During the observance, the mortgage on the Christian-education building was burned.

80th. First Presbyterian Church, Tracy, California (the Reverend Howard B. Rhodes, pastor).

75th. First Presbyterian Church, Browns Valley, Minnesota (the Reverend Harold E. Stepanek, pastor).

50th. The Presbyterian Church of Joy, Illinois (the Reverend Dwayne Merry, pastor).

Bethany Presbyterian Church, Muskogee, Oklahoma (the Reverend Clarence M. Wallace, pastor).

Pine Valley First Presbyterian Church, Halfway, Oregon.

Ward Avenue Presbyterian Church, Altoona, Pennsylvania (the Reverend William A. Shaffer, pastor).

40th. Fort George Presbyterian Church, New York, New York (the Reverend Kenneth Owen Jones, pastor).

DEDICATIONS:

First Presbyterian Church, **Palmdale, California** (the Reverend Charles A. Surber, pastor), of Fellowship Hall and additional improvements.

First Presbyterian Church, **Greenwich, Connecticut** (the Reverends C. J. L. Bates and R. L. Manzelmann, pastors), of the rebuilt church and new organ.

First Presbyterian Church, **Eustis, Florida** (the Reverend Walter L. Mertz, pastor), of a new education building.

First Presbyterian Church, **Warren, Illinois** (the Reverend Jay F. Davenport, pastor), of the renovated church.

Ridgedale Presbyterian Church, **South Bend, Indiana** (the Reverend Charles F. Bruce, pastor), of an education-building addition.

First Presbyterian Church, **Waterloo, Iowa** (the Reverend Herbert E. Dierenfield, pastor), of a new education building.

First Presbyterian Church, **Irvington, New Jersey** (the Reverend Mickael Klinoff, pastor), of a new Christian-education building.

First Presbyterian Church, **Gallipolis, Ohio** (the Reverend Linson H. Stebbins, pastor), of a new education unit.

Second Presbyterian Church, **Oklahoma City, Oklahoma** (the Reverend Joseph W. James, pastor), of Fellowship Hall in the remodeled church basement.

Northminster Presbyterian Church, **Drexel Hill, Pennsylvania** (the Reverend Paul A. White, pastor), of a new Christian-education building, organ, and the remodeled sanctuary.

Norriton-Lower Providence Presbyterian Church, **Norristown, Pennsylvania** (the Reverend W. O. Rowland, pastor), of an education-building addition.

Pleasant Hills Community Presbyterian Church, **Pittsburgh, Pennsylvania** (Dr. Paul Franklin Hudson, pastor), of a new Christian-education building.

Mercer Island Presbyterian Church, **Mercer Island, Washington,** (the Reverend Clarence H. Sinclair, pastor), of the Christian-education center.

CORNERSTONE LAYINGS:

Mendenhall Memorial Presbyterian Church, **East Grand Forks, Minnesota** (the Reverend Andrew M. Lowry, pastor), of a new church.

First Presbyterian Church, **Defiance, Ohio** (the Reverend Robert A. Reed, pastor), of a new education building.

GROUNDBREAKINGS:

First Presbyterian Church, **San Mateo, California** (the Reverend Everett F. Hezmall, pastor), for a complete new church plant.

Lochearn Presbyterian Church, **Baltimore, Maryland** (the Reverend Jack M. Croup, pastor), of a new education building. During construction a balcony, a tower, and a spire will be added to the sanctuary.

First Presbyterian Church, **Carlsbad, New Mexico** (the Reverend Willis E. Plapp, pastor), for an education and fellowship-hall building.

Hebron Presbyterian Church, **Clinton, Pennsylvania** (the Reverend Donald G. Huston, pastor), for a new manse.

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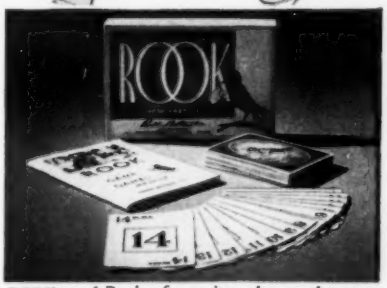

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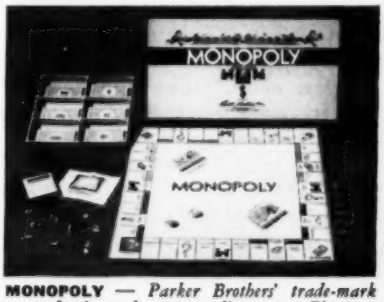

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Arthur Compton and the Bomb

Atomic Quest *tells the intimate story of the moral, political, and scientific struggles involved in the world's first production of nuclear energy*

by Clifford J. Earle

1942 will be remembered in history as the year of the birth of the atomic age. In this year the first self-sustaining atomic chain reaction was achieved, an event more significant in nuclear research than the explosion of the first atomic bomb in New Mexico thirty-one months later.

No person was more intimately concerned with the whole spectacular development than Arthur Holly Compton, then dean of the Division of Physical Sciences at the University of Chicago and later chancellor of Washington University. He tells the amazing story in **Atomic Quest: A Personal Narrative,** which was published last month by Oxford University Press *(370 pages with index; $5.00).*

Nobel Prize winner

Dr. Compton has spent his life in the higher realms of science—as teacher, researcher, discoverer, and co-ordinator of scientific activities.

After earning his Ph.D. at Princeton University, he taught and continued his researches in several universities and laboratories in this country and abroad (England and India). His scientific contributions include important discoveries concerning the scattering, reflection, and polarization of X-rays, and the electrical character of cosmic rays.

Dr. Compton directed the world cosmic-ray survey twenty years ago. As director of the government's plutonium research project from 1942 until 1945, he supervised the development of the first atomic chain reactor and the first quantity production of plutonium, the element never before seen by man.

He was awarded the Nobel Prize in Physics in 1927 when only thirty-five years of age. He has also received the Franklin Gold Medal of the Franklin Institute of Philadelphia, the United States Government Medal of Merit, and many other unique honors.

Distinguished family

Arthur Compton is a member of a family whose contributions to science and education would be hard to parallel. He and his two brothers, Karl and Wilson, have been connected, in both teaching and administration, with some of the nation's most noted universities.

The late Karl T. Compton was president of the Massachusetts Institute of Technology. Wilson M. Compton was for many years president of the State College of Washington.

Their father, a Presbyterian minister, was long professor of psychology and philosophy at the College of Wooster in Ohio. All three of the sons were graduates of Wooster, and are numbered among the Presbyterian institution's most noted alumni.

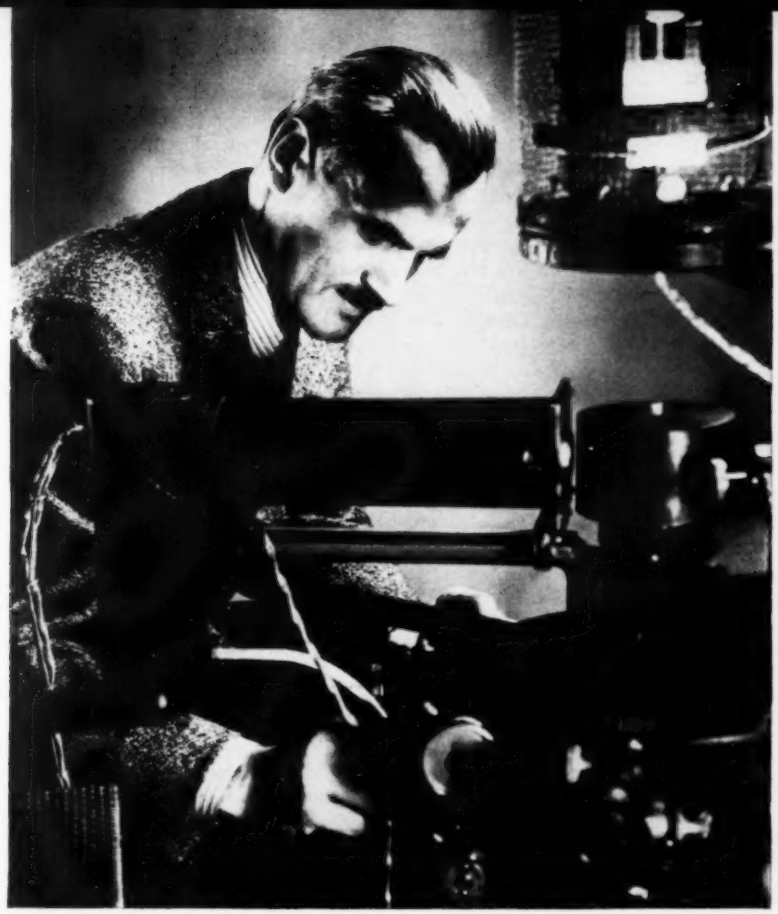
A profound influence in the lives of the Comptons was their mother, Otelia Catherine Compton, of Mennonite stock, who was honored by Western College of Oxford, Ohio, in 1932 for her outstanding achievements as a wife and mother. One can believe that the last section of *Atomic Quest,* with its searching analysis of the moral and religious implications of the use of atomic energy, bears the mark of her influence.

Humanitarian interests

With this background, one would expect Arthur Compton, a former member of the Board of Christian Education, to be interested in matters of religion and human welfare. For several years, 1934 to 1948, he served as general chairman of the Laymen's Missionary Movement, which was useful in enlisting interest and support for the world service programs of the churches. During much of the same period he was co-chairman of the National Conference of Christians and Jews (1938 to 1947) and a member of the National Cancer Advisory Board (1937 to 1944).

Dr. Compton has served also as a delegate to UNESCO, on the Presidential Commission on Higher Education, on the Committee for Economic Development, and as a member of the Technical Advisory Committee of the United Nations.

His writings, abounding in scientific subjects, include books which attest to his religious orientation, such as *The Freedom of Man* (1935) and *The Religion of a Scientist* (1935). *Atomic Quest* includes several revealing refer-



Arthur Compton in his X-ray laboratory at the University of Chicago in 1940.

ences to Dr. Compton's wide interests beyond science. He tells, for example, of sharing a platform with Professor Albert Einstein at a Chicago meeting concerned with the world plight of the Jews and the development of a home for them in Palestine.

It is no wonder that *Atomic Quest* is much more than the bare account of the research achievements and production miracles that add up to the creation of the atomic bomb. The book is full of human-interest details, personal insights, and moral valuations.

The atomic project

Dr. Compton's narrative of the atomic quest consists of five sections: Vision, Faith, Work, Choice, and Hope.

The first section tells how the scientists became aware that the atom holds energy that man can use, and how a group of scientists in the United States, concerned for their nation's safety, persuaded the government to support an all-out effort to release this energy. The importance and urgency of the matter became clear during the months of 1941. Finally the President, who had been kept informed about the development of scientific thought on the production of atomic energy, authorized funds for fission research. This was announced to the group of scientists, including Dr. Compton, who had been investigating the matter, on December 6, the day before the Pearl Harbor attack.

The second section records the achievement of the first controlled release of atomic power. Here is the dramatic account of the events of 1942, the key year in the atomic story. And what a year it was. The committee to supervise the atomic research program was set up. The chemistry of plutonium was greatly advanced. For the construction of the first "pile," materials of hitherto unattainable purity were procured in large amounts. Plans were made for the production of plants to produce plutonium. Intricate control apparatus and machinery were developed. The Army was brought in to take charge of the enterprise. The sites for the Argonne and Oak Ridge laboratories were acquired. The Los Alamos laboratory was projected. And on December 2, 1942, after months of remarkable laboratory work and in ultradramatic circumstances, the first controlled, self-sustaining chain reaction was achieved.

Dr. Compton then tells, in the third part of *Atomic Quest*, the moving story of how a strange team of military men, captains of industry, atomic scientists, engineers, and skilled laborers performed "the titanic task of forging three atomic bombs." This is the account of the thirty-one months between the first chain reaction in Chicago in December, 1942, and the first atomic blast early one morning on the sands of New Mexico in July, 1945. They were months of prodigious effort and miraculous achievement in the face of vast obstacles and against an "impossible" time schedule. The whole thing was done in secret, but what happened that last morning in the New Mexico desert could not be kept entirely out of the news. Chicago papers told of the explosion of "a munitions dump, with remarkable light effects." After the experimental blast, Oppenheimer telephoned Compton. "You'll be interested to know," he said, "that we caught a very big fish."

The hard choice

The heart-searching decision to use the atomic bomb against Japan, and the consequences of this action, are recounted by Dr. Compton in the fourth part of his book. He was a key person in formulating the decision. The well-known arguments for and against an

advertised demonstration of the bomb's destructive power are outlined. It was clear to the men who had the decision to make, including President Truman, that the military use of the bomb would in the end save a great many lives—for it would force Japanese surrender and make unnecessary a land invasion and victory that would cost possibly three million young lives. Dr. Compton reviews the discussion that the bombing of Hiroshima and Nagasaki inspired—the various "post mortems" on the decision for the military use of the newly forged weapon—including the questions raised by Russia's late and, it turned out, useless and unnecessary, declaration of war against Japan. The section is written in such a way as to expose (beyong the author's intention) the tragic ambiguity of the situation in which the hard choice had to be made. Dr. Compton confesses that the writing of this chapter was "a difficult and rather painful task."

The last part of *Atomic Quest*, entitled "Hope," has to do with prospects, in the new atomic age, regarding war, peace, and freedom. Dr. Compton analyzes the military and social consequences of the release of the atom's energy and discusses the future of freedom from the point of view of a sincere Christian. Incorporated in this moving and often brilliant chapter is the outline of a scientist's faith; and a Christian faith it is, stated in plain language which would make some uneasy but which would be understood and appreciated by most. The chapter concludes with a prescription for "peace with freedom," a realistic three-point program—security, economic and cultural development, and human rights.

Security problems

Dr. Compton did not escape difficulty in the matter of security clearance for himself. Fellow scientists had expressed their confidence in him when they made him chairman of their committee to advise the government regarding the military uses of atomic energy. Yet the Committee on Un-American Activities of the House of Representatives, then chaired by Martin Dies, in a report to Congress had included Dr. Compton's name along with a great many others as having been associated with certain "Communist-front" organizations. On this account the Military Intelligence Agency declined to clear him. They said, "We must not have in such a key position a man about whose loyalty there is a shadow of a doubt."

Dr. Vannevar Bush, a principal figure in the government's atomic effort, replied simply and directly: "Such a report on Arthur Compton is of no value. You'd better go back and investigate further." Dr. Compton continued his important connections with the program, although it was not until late in 1943, when many of the most critical assignments were already completed, that he was given final clearance. It seems that Communist promoters in the 1930's had used his name without his knowledge or permission, as we know now they commonly used the names of a great many prominent people in those days. Dr. Compton says that "had it not been for men in positions of high responsibility who knew me and who had courage, the carelessness of the Dies Committee would have prevented my use on the atomic project."

The Oppenheimer case

Dr. Compton tells of his associations with Dr. J. Robert Oppenheimer before and during the work on the bomb. He first met Oppenheimer at scientific meetings in Europe in 1927. He also had dealings with Oppenheimer "in delicate negotiations involving a professional organization that in some of its branches had been infiltrated by Communists."

"In these discussions," writes Compton, "I had learned first-hand Oppenheimer's attitude toward Communism. He felt that a responsible citizen ought to have reliable knowledge of this growing new movement. He explained to me that in his effort to gain this knowledge he was taking direct part in certain Communistic activities. At the same time, already in 1940, he had evidently become convinced that Communism was dangerous, for I heard him arguing earnestly with one of his friends against letting himself get entangled in the Communist net."

"With this background," continues Dr. Compton, "it was clear that Oppenheimer would not be naive with regard to Communism. His training was extraordinarily well suited for dealing with a group of brainy individuals of widely varied foreign origins. . . . If Oppenheimer has an Achilles' heel, it is his overriding loyalty to his friends. I do not believe that even this loyalty would lead him into compromise with treasonable activities. Yet not even the most brilliant mind can always see before too late the dangers lurking in clever wiles, and some of Oppie's friends are, or have been, on the Communist side of the line. This has made it necessary for those in positions of highest responsibility reluctantly to withdraw from him access to our military secrets. They had to recognize that these personal friendships and loyalties could form a channel through which information might inadvertently flow."

It all sounds very reasonable, yet one is bound to regret that our present-day security standards seem to make it impossible for Dr. Oppenheimer, whose Los Alamos team first discovered the possibility of nuclear fission (the principle of the hydrogen bomb), to serve his country in the further development of atomic energy. It is possible, of course, that his present work as head of Princeton's Institute of Advanced Studies will turn out in the long run to be even more useful.

Hydrogen bomb tests

Dr. Compton seems convinced that major wars in the future will and must be fought with atomic weapons. This does not mean, he says, that bombs will be dropped on cities. The targets selected for attack will presumably be those which are most essential to the enemy's military strength. This means that the targets will be the enemy's fighting men and the fighting machines. However, when it becomes necessary to destroy the enemy's ability to produce weapons, or when fighting men are quartered in residential areas (as in Hiroshima), attacks on cities may become a military requirement.

There is general agreement among men of good will that it is unrealistic to seek to suppress the use of atomic weapons in war, and their production in times of peace, apart from a program of general disarmament.

The Presbyterian "position" on this subject is adequately stated in a declaration adopted by the church's General Assembly in Philadelphia last May:

"Believing that a just and durable peace requires the reduction of all types of weapons concurrently, with effective means of inspection and control,

"The 168th General Assembly

"Urges our government to continue to initiate negotiations for the elimination of weapons of mass destruction, pursuing such negotiations vigorously within the collective security concepts of the United Nations, when possible, and to continue to make unremitting efforts to find a solution to the present deadlock over methods of disarmament;

"Commends our government for its support of the Atomic Radiation Com-

(Continued on page 41)

But Johnny Does Read

Whether a child's taste runs to turtles, sewing, baseball, or faraway lands, there's a new book to whet his appetite

by ETHEL MALTBY GEHRES

WE HAVE good reason to be proud of the high standards maintained by the publishers of children's books. We may also be a little awed when we note the tremendous number of new publications. Yet, if we will look about, we will see a tremendous number of children eagerly waiting to read these books. Despite the heated "Johnny Can Read—Johnny Can't Read" controversy, we have ample proof that Johnny *does* read. One company recently announced that during the last fourteen years, it has sold four hundred million books in one popular series—without a comic in the lot.

From the great number of available books, we have selected a few titles at each reading level, confident that they will give pleasure to young readers.

For the "read me a story" age

The Cunning Turtle, by Kurt Wiese *(Viking; $2.00)*, is a perfect picture-storybook to be read aloud to the child whose sense of humor is more highly developed than his reading ability. How the turtle outwitted the guitar-playing Mr. Buzzard will delight fun-loving children. Kurt Wiese's drawings for his text will draw additional chuckles.

Despite a certain raising-of-eyebrows attitude of some educators toward learning the alphabet, children still enjoy an ABC book if it is gay, amusing, and, of course, rhythmic. One of the nicest alphabet books that we have had for a long time is **ABC of Cars and Trucks,** by Anne Alexander *(Doubleday; $2.50)*, which features a car or truck to go with every letter. The pictures by Ninon are drawn with delightful imagination.

Whatever becomes of our circuses, clowns will live on forever in children's hearts. Children as young as two will love the antics of Coco, the appealing little clown in **Coco Is Coming,** by Betty Peckinpah *(Lothrop; $2.50)*. Coco, his dog named George Pig, and Christmas, his little white donkey, all rode in a little white house in circus parades. As they waved to children lined up along the streets, each one performed a special stunt to make the children laugh. But making well children laugh did not satisfy Coco. How he used his magic telephone to get permission from the President of the United States to go into a hospital to make sick children laugh is the high adventure of the story. Mariana's pictures for *Coco* are among the most satisfying in any of this year's juveniles.

A Tree Is Nice, by Janice May Udry *(Harper; $2.50)*, is a book for the quiet hour. The author explains that even one tree is nice, if it is the only one you happen to have. But whether a youngster knows one tree or many, he will enjoy reading about the fun to be had in or under trees. The excellent illustrations by Marc Simont, done in the changing colors of the seasons, capture the spirit of the book.

God Cares for Me, by Carolyn Muller Wolcott *(Abingdon; $1.00)*, is a companion book to *God Planned It That Way,* by the same author. The story in this little book is about Bobbie as he watches the stars through his window. He wonders how God planned the night. Many questions come to him, and his mother's satisfying answers give him a deep sense of love and security. This simple text with its exquisite pictures will be easily read by the six- and seven-year-olds.

Another book equally satisfying is **A Child Is Born,** illustrated by H. G. Gaffron *(Collins; $ .50)*. The story of the first Christmas is simply and beautifully retold from the Bible. The illustrations,

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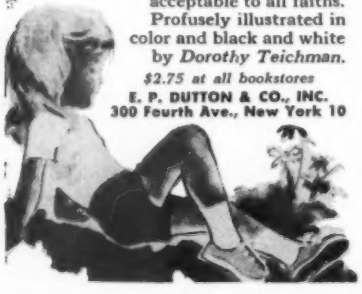

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some in full colors, are as reverent as the text. This would be a lovely book to place under the Christmas tree.

For the youngest readers
(six and seven)

Too Many Sisters, by Jerrold Beim *(Morrow; $2.00),* should strike a chord in the heart of many a little boy. He will appreciate Mike's efforts to tolerate his sisters—each of the four was so frustrating. Finally Mike and his gang decided to build a clubhouse and were determined to keep the girls out. But Mike never dreamed that girls could be as useful in a crisis as his sisters turned out to be. Both girls and boys should have a wonderful time with the pictures that Dick Dodge has drawn for this book.

A story that brings the comment, "That's just what I did," or "I know how that feels!" makes absorbing reading for any child. Such a realistic tale is **Wobbly Wheels,** by Lilian Moore *(Abingdon; $1.50).* Jenny and Pete could hardly wait for the snow to melt so that they could try out their Christmas presents. Jenny's was a beautiful red bicycle, and Pete's some shining new roller skates. How each child helped the other overcome his present's wobbly wheels makes an amusing story with a happy ending. The pictures tell the story even to children who cannot read easily.

Kenny's Window, by Maurice Sendak *(Harper; $2.00),* is a natural for the little girl who wrote, "I like the story of Peter Pan because its sortuv true and sortuv not true. But it's wonderful anyway." Kenny wakes up one night and remembers a garden he had been dreaming about. He recalls that a rooster with four legs gave him seven questions to answer. While Kenny was finding the answers to these questions, with the help of his dog, his teddy bear Bucky, and two toy soldiers, he could never tell where the real world merges into the make-believe. Neither can the

reader, and that is the earmark of good fantasy.

No more lovable and captivating a canine ever barked through the pages of a book than the hero of **Maxie,** by Virginia Kahl *(Scribner; $2.50).* An Austrian baron searched the country for a big, fierce, fast dog to live with him in his castle. Maxie, a gentle little dachshund, was able to win out over all the big dogs in the three tests set by the baron. Humor lies in every detail of the pictures drawn by this author-artist, as well as in the text.

Twenty-five years ago, Eleanor Lattimore wrote *Little Pear,* the story of a small Chinese boy. That little boy with a single, short pigtail sticking up on his shaven head became the friend of thousands of children living in many lands. The youngsters of today can meet this same appealing child in **Little Pear and the Rabbits,** by Eleanor Lattimore *(Morrow; $2.50).* In this new book the great interest in Little Pear's life is the country fair where he bought a pair of rabbits "as soft as down and prettier than kittens." The surprising result of

Illustrations on this and the preceding page are from LITTLE PEAR AND THE RABBITS, written and illustrated by Eleanor Frances Lattimore. © 1956 by William Morrow and Company, Inc., New York, N. Y.

his purchase is the climax of this happy story. Mrs. Lattimore's clever black-and-white pictures of the life and traditions of the long-ago China are generously distributed throughout the book.

The Magic Christmas Tree, by Lee Kingman *(Ariel; $2.75),* is the story of Joanna and Julie, two little girls who lived near a forest. Each liked to visit a little pine tree in the woods, but the girls never met because they went to the tree at different times. When the snows came, mysterious things began to happen, and the little pine tree became a magic Christmas tree. Then Joanna and Julie met and found out for themselves the true meaning of the spirit of Christmas. The lovely pictures add charm to this book which would make a much-prized Christmas gift.

For those a little older
(eight and nine)

Berries in the Scoop, by Lois Lenski *(Lippincott; $2.25),* is a warm, human story of a Portuguese family who work with their neighbors in the cranberry bogs of Cape Cod. We watch them working, playing games, having picnics, and enjoying festivities and celebrations such as they had in the "old country."

Cleverly woven into the story is an authentic account of the cultivation and harvesting of cranberries. Miss Lenski's line drawings make a valuable contribution to young readers' knowledge of an interesting regional occupation.

I Will Tell You of a Town, by Alastair Reid *(Houghton Mifflin; $2.25),* is outstanding among this year's juveniles. Although written for the four- to eight-year-olds, this lovely, gentle story by an author who grew up on the Scottish coast is for all ages to enjoy together. One finds in the story a strong, poetic awareness of the loveliness of everyday living in a little fishing village. The child-like quality of the line drawings by Walter H. Lorraine has an originality and a charm quite unlike that of any other illustrator's work.

The Silver Mace, by Maud and Miska Petersham *(Macmillan; $2.25),* is a picture-storybook of Williamsburg. This talented author-artist couple traces the Crown Colony from its beginnings at Jamestown through the days of its rise and fall. They take us journeying down the Duke of Gloucester Street, with stops to visit the wigmaker, the baker, the bootmaker, the apothecary, and the print shop. Then we see the hustle and

(Continued on page 40)

For boys and girls, heart-warming books that instill devotion and faith

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Of this moving story about a young thief who becomes a devoted follower of Jesus, Norman Vincent Peale says: "I have never read a more charming account of the effect of Jesus upon human lives."

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MARY ALICE JONES

Illustrated by Marjorie Cooper
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TELL ME ABOUT PRAYER—Simple talks between a youngster and his mother that explain why and how we pray, with suggested prayers in each chapter. Ages 8 to 10.

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Also by Mary Alice Jones, this vivid, readable, dramatically illustrated story really makes Jesus live for today's children. Ages 8 to 16. $2.95

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Miss Jones here tells stories of 20 of the most significant Biblical men and women with warmth and simplicity. Ages 6 to 12. $2.95

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From Hearthside

The season's nonfiction books—to name a few—children, F.D.R., how to think straight, freedom

The Lady and the Vote, by Marion Sanders. *(Houghton Mifflin Company; $2.95.)* This is choice post-election fare. Its delightful wit will be a good tonic for the weary campaign worker. Since many of the laughs will be on people like himself and at antics like his own recent ones, it should help him regain the perspective and sense of humor that get lost in the fury of a campaign.

Those who have been bitten in recent weeks and want to get into politics will learn from Mrs. Sanders how to begin and what to expect. She has a special word for the lady—and for the men *about* the lady—who wants to work in politics. She is unhappy about the roles in which women seek or consent to be cast: The Grandes Dames, the Great and Lesser Battle Axes, and the Yes Women, to name a few.

When she ran (unsuccessfully) for Congress, Mrs. Sanders wanted to talk about the issues she considered important, but her advisers insisted she concentrate on the kind of issues people think a woman candidate *ought* to be concerned about.

The principal purpose of this book is to help women break out of stereotyped roles and participate in politics as persons, with their own individual interests and abilities—and to persuade men to accept them on this basis. This serious purpose is pursued in a style that is always lighthearted and refreshing.

The Crucial Decade: America, 1945-1955, by Eric F. Goldman. *(Alfred A. Knopf; $4.00.)* This is a kind of scrapbook in which vivid verbal pictures recall for the reader his own experience of a decade filled with momentous events: the atom bomb and V-J Day, the bitter struggle over reconversion, the unveiling of Russian intentions, the Truman Doctrine, the Marshall Plan, Point Four, the fall of China, the Russian bomb, the Hiss trials, McCarthy, the Korean War, the return of MacArthur, and the election of Eisenhower in 1952.

The author, who is an able young historian, seeks to interpret the unfolding of these events in relation to the mood and character of a people who are responding to the unprecedented responsibilities and frustrations of the postwar world.

Roosevelt: The Lion and the Fox, by James MacGregor Burns. *(Harcourt, Brace and Co.; $5.75.)* This political biography follows the story of Roosevelt from his childhood at Hyde Park and

by Nevin Kendell

to India

deal with the lady voters, the growth of our in Spain, and an American teen-ager living in India

Groton to the beginning of World War II. (A definitive account of the war years must await the release of still-secret papers.) It has been hailed by reviewers of special competence as one of the best books yet to appear on Roosevelt.

The title is an allusion to Machiavelli, who warned that a political leader "must imitate the fox and the lion, for the lion cannot protect himself from the traps, and the fox cannot defend himself against wolves." It is Mr. Burns's thesis that effective leadership in a democracy requires both the courage of the lion and the cunning shrewdness of the fox. As told by Burns, the story of Roosevelt is a demonstration (sometimes by default) of this thesis.

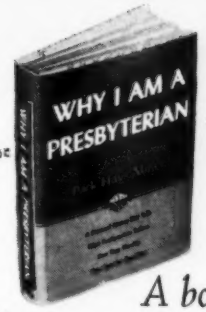
Guides to Straight Thinking, by Stuart Chase. *(Harper & Brothers; $3.50.)* This book has two purposes: to help us think straight, and to put us on guard against the fallacious arguments that are constantly employed to sell everything from soap to foreign policy.

The heart of the book is in thirteen chapters on the most common fallacies of logic, each with abundant illustrations from news items, casual conversations, advertisements, and recent politics. Like crossword puzzles, the spotting of fallacies is a fascinating game for active minds. It is also a sober responsibility, as some of the illustrations show with disturbing clarity.

Good Behaviour, by Harold Nicolson. *(Doubleday & Co.; $4.00.)* This is a study of the manners and morals of civilized men, from ancient to modern times. It touches on all aspects of social behavior —cleanliness, court formality, family life, sex customs, eating habits, and intellectual pursuits. The author not only describes the preferred behavior of various times and places but also probes its meaning and intention. Though probably unfair to the early Christians, this is a delightfully entertaining and informative book.

How Far the Promised Land? by Walter White. *(Viking Press; 1955; $3.50.)* This is an account of the Negro's struggle against racial injustice in the nation as a whole during the past fifteen years. There are chapters on education, voting, the armed forces, housing, health, labor, and the church.

The author was executive secretary of the National Association for the Advancement of Colored People from 1918 until his death last year. In these last



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words, published since his death, he tells how the main victories were won and why he was confident of continued progress. In one chapter he shows how the Communists have sought to exploit racial grievances and explains why the Negro community has been so remarkably impervious to Communist influence.

Segregation: The Inner Conflict in the South, by Robert Penn Warren. *(Random House; $1.95.)* Now on the faculty at Yale, Mr. Warren has returned to his native South to find out what people are thinking and feeling in the midst of the struggle over desegregation. In this book his conversations with people in many walks of life, both white and Negro, are reported and interpreted with remarkable sensitivity and compassion.

What emerges is not a panoramic view of a region's struggle with a great social problem, but a sense of the inner anguish of men and women who suffer what the author calls self-division. Men are torn by inner conflict between interests, loyalties, ideals, and convictions that push them in one direction and those that pull in another. In its most disastrous form this conflict within a man is "between his sense of the inevitable and his emotional need to act against the inevitable."

In a final interview (with himself) the author responds to the question of whether he is a gradualist: "If by gradualist you mean a person who would create delay for the sake of delay, then no. If by gradualist you mean a person who thinks it will take time . . . for an educational process, then yes. I mean a mutual education for whites and blacks. And part of this education should be the actual beginning of the process of desegregation. . . ."

The Cape Horn Breed, by William H. S. Jones, master mariner. *(Criterion Books; $5.00.)* The author was a 15-year-old English boy when he sailed as an apprentice on the full-rigged three-masted ship, *British Isles.* He kept a chronicle of his experiences during the next four years, and the result is an exciting piece of naval history. He gives almost a day-by-day account of his first trip around Cape Horn, through one of the worst storms in recorded history. This was in 1905, nine years before the opening of the Panama Canal. In a heroic but losing fight to meet the competition of steam, oversized windjammers like the *British Isles* were manned by economy-sized crews who dared wind and ice with ever more reckless courage.

Youth: The Years from Ten to Sixteen, by Arnold Gesell, M.D., Frances L. Ilg, M.D., and Louise Bates Ames. *(Harper & Brothers; $5.95.)* Parents who have used the two earlier Gesell books may now face their child's tenth year with equanimity. They can have the aid and comfort of Gesell for six more years.

The basic concept of the Gesell studies is growth or development. On the basis of extensive clinical observations, Gesell and his associates have tried to determine the directions and forms of development from one stage to the next in the growth of a child in our culture.

To parents of adolescents this volume offers basically the same kind of help that was provided previously for parents of younger children. Behavior that might otherwise evoke simply judgment or anxiety generally takes on an entirely new significance when parents can see "the position of that behavior in a de-

I RECOMMEND

Rajala

● **Modern Rivals to Christian Faith,** by Cornelius Loew. *(Westminster; $1.00.)* This book warns of misconceptions creeping into the thinking of many people today and calls for a rethinking of basic Christian convictions.

● **Facts of Life and Love for Teen-agers,** by Evelyn Millis Duvall. *(Association Press; 1950; $3.00.)* Here is a straightforward book for teen-agers. It also should help adults to understand their young people's problems.

● **Reinhold Niebuhr, His Religious, Social, and Political Thought,** edited by Charles W. Kegley and Robert W. Bretall. *(Macmillan; $6.50.)* This is a fascinating study of one of today's foremost theologians.

—JOAN RAJALA
Moderator, Westminster Fellowship
National Council

velopmental sequence."

Like the other Gesell books, this is one from which a little learning can be dangerous—or at least disquieting. Some parents will look up the maturity traits of the twelve-year-old and then watch in vain for those traits to appear on schedule in their own child. The authors stress at the beginning that they are dealing with "yearly age *zones*, rather than exact birthdays." Age is used to designate the *approximate* timing of a particular level and pattern of maturity.

Religious Freedom in Spain: Its Ebb and Flow, by J. D. Hughey, Jr. *(Broadman; 1955; $3.00.)* This is the story of the struggle for religious freedom in Spain—from the Inquisition in the fifteenth century right down to our own day. The Roman dogma of Catholic unity demands special privilege for the Roman Church and severe restrictions on other faiths, except where this is inexpedient. Loyalty to this dogma, which has been revived by Franco, has deep roots in Spanish history. Spain is one of the few places in the world today where the Roman Church has found it expedient to press this doctrine, with the result that Protestants there suffer more restrictions than perhaps anywhere else in the West.

But Spain also has a tradition of freedom. The author describes the long and bitter struggle for freedom that began with the revolution of 1868 and culminated in the complete separation of church and state under the republic that was established in 1931. After the civil war all this was reversed by Franco, who from the beginning has stood for Catholic unity and religious intolerance. The author's hope is that "sooner or later the tide of full religious freedom will again come in. The good of the nation and the spirit of the times demand it."

I RECOMMEND

Havens

● **Landscape with Dead Dons,** by Robert Robinson. *(Rinehart; $3.00.)* More than a good "who-dun-it." An hilarious, subtle, shrewd dissection of the academic mind (*locus:* Oxford) by a very bright young man who brings his story to an incredible serio-comic climax. Good therapy after an exhausting day.

● **Psychology and Worship,** by R. S. Lee. *(London: S.C.M. Press; 1955; $1.25.)* A leading British clergyman and psychologist discusses the relevance of Freudian psychology to Christian worship. Many new insights and a number of striking observations, especially on prayer and the Holy Communion.

● **Mark Hopkins and the Log,** by Frederick Rudolph. *(Yale; $4.75.)* A charming and scholarly biography of leading nineteenth-century American educators who believed that learning was nothing—even dangerous—without sound Christian character. The author captures the flavor of the period remarkably well.

—PAUL SWAIN HAVENS
President, Wilson College

As I See India, by Robert Trumbull. *(William Sloane Associates; $4.00.)* **At Home in India,** by Cynthia Bowles. *(Harcourt, Brace and Co.; $3.00.)* Here are two views of India. The first is the view of a *New York Times* correspondent who went to India on an emergency assignment for two weeks and stayed for seven and a half years. Mr. Trumbull gives a clear and intelligent report on the early years of independence for the world's largest democracy—from the blood bath that accompanied partition in 1947 down to the present. He describes the successes and failures of the government in dealing with some of the toughest social and economic problems that ever faced any government. There is a chapter on India's foreign policy and another on Communism in India.

Cynthia Bowles was fifteen when she went to India with her ambassador father. She has reported her impressions and experiences in a book that is aptly titled *At Home in India.* For two years she made India (and not merely the American colony of New Delhi) her home. She attended an Indian high school one year and an Indian college the next, wore Indian clothing, learned the language, traveled in third-class compartments, visited school friends in their village homes during vacation, and did volunteer work in a hospital. To a remarkable degree she entered into the life of a people she learned to love and respect. After finishing college, she plans to return to India to do public health work.

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Men Give Themselves —to What?

The human need to pledge allegiance to something great is seen in a number of the season's religious books

by Elwyn Smith

If proof is still needed that we live in a century of commitment to all kinds of causes, feelings, and hopes—it is to be found in the field of religious books. This is as true of scientists and scholars as preachers and moralists. Take, for example, Professor Matthew Spinka, author of **The Church in Soviet Russia** *(Oxford; $3.25)*. The outstanding American specialist on religion in eastern Europe, Dr. Spinka writes for all who seriously wish to understand the way that officials of Russian state Christianity think.

Dr. Spinka tells the story of a tragedy in Russian church life. The revolution of 1917 forced the separation of church and state: Government subsidies were withdrawn, and the church was directed to reorganize and learn to manage its own affairs. Sudden though this was, it was yet no more than many able Russian churchmen desired. But then the Bolsheviks seized power. Actively antagonistic, they persecuted the church consistently. With the advent of Stalin, a new period began: The state turned the church to its own political purposes.

Three patriarchs have confronted the Communist state since the revolution. Tikhon, the first, repudiated czarism and summoned the church to a life of political nonpartisanship. Sergei, the second, wrote one of the great documents of Russian church history in June, 1926, outlining policy for a truly independent church; but he was later forced to serve Communist purposes. The present patriarch, Alexei, rose to his position under Stalin, and has, according to Dr. Spinka, actively supported his political policies.

Dr. Spinka knows that the situation of the church in Russia is difficult, and he is fundamentally sympathetic in approach. His book is factual and [illegible]dable and no more severe than facts appear to justify.

What should be the attitude of a Christian toward government? **The State in the New Testament,** by Professor Oscar Cullmann of Basle, Switzerland *(Scribner's; $2.50)*, probes the attitude of the earliest Christians. Far from looking to the Romans for assistance, primitive Christian memory was indelibly marked by the words written over the cross of their Lord: "King of the Jews." "Translated into the legal parlance of the Roman state," writes Dr. Cullmann, "this means: Jesus was condemned to death by hanging as a rebel against the Roman state. . . ."

The church was not against the state but simply something apart from it. From the outset Christians knew they could not stake their hopes upon political power; they remembered Jesus's own refusal to be crowned by the enthusiastic multitude.

Dr. Cullman introduces some material of interest principally to scholars, but his book will concern all who wish to take a responsible Christian attitude toward government.

It was an ideal of government, however, that gave shape to the Christian church, argues Charles Duell Kean in **God's Word to His People** *(Westminster; $3.50)*. This was the "government" conceived by the Hebrew people during the critical period when the Old Testament was being assembled and edited. Both form and content of the Old Testament, affirms Mr. Kean, are the product of this ideal. In time, with the disappointment of all hope of a renewed political victory, the Hebrew ideal was spiritualized:

I RECOMMEND

Creasy

● **The Christian Faith,** by David H. C. Read. *(Scribners; $1.95.)* This explanation of the Christian faith should be especially helpful to the lay person trying to share his faith with the inquiring and the skeptical-minded.

● **Song of the Sky,** by Guy Murchie. *(Houghton Mifflin; 1954; $5.00.)* Written by a professional flyer who is a poet and philosopher as well, the book deals with weather, aircraft, birdflight, navigation, and related subjects. Contains some of the most beautiful and imaginative descriptive passages that I have ever read.

● **The Unicorn, and Other Poems,** by Anne Morrow Lindbergh. *(Pantheon; $2.75.)* The author's thought-provoking and revealing poetry will speak particularly to women.

● **Song of America,** by George M. Mardikian. *(McGraw-Hill; $4.50.)* The heart-warming story of an Armenian boy who has found America good and who has been good to America.

● **Grandfather Stories,** by Samuel Hopkins Adams. *(Random House; 1955; $3.50.)* These tall stories and fascinating tales that the author heard from his grandfather take us back to the 1870's in central New York state. Wit, sentiment, and charm in the telling bring this period alive through family anecdotes.

—Mrs. George H. Creasy, Jr.
President, New York Presbyterial

The persecutions which had destroyed Jewish independence came to be regarded as the special calling of a nation summoned by God to suffer for the human race.

Such was the situation, according to Mr. Kean's interpretation, at the time of Christ. Christians saw in Jesus the suffering servant of God, the true Israel in one holy Person. The church, believes Mr. Kean, is a spiritual ideal produced by the long development of a Hebrew conception of society.

This train of thought deserves serious study, and Mr. Kean brings color and originality to its exposition. Technical terms are used, and the style is not "popular"; *God's Word to His People* will serve excellently as a text for group study under qualified leadership.

Presbyterianism itself represents an historic commitment of a substantial group of Americans. **The Presbyterian Enterprise,** edited by Professors Lefferts Loetscher of Princeton Theological Seminary and M. W. Armstrong of Ursinus College and Dr. Charles Anderson of the Presbyterian Historical Society *(Westminster; $4.50),* lets the history of our church speak for itself. The book is a selection of documents that displays the principal events and preponderant views of Presbyterianism throughout its history in America. Here may be read the words of the men who established, and not a few who today continue to lead the church. The editors open the book with a very sketchy record of the establishment of the first presbytery at Philadelphia. Having made it hard to start, however, they make it easy to continue with pithy paragraphs that introduce each document: the situation out of which it arose, the significance of its content. These italicized introductions provide, in effect, an outline of the history of American Presbyterians.

Here our acts of courage and confusion, faith and futility, discernment and division are laid before us. To read an eloquent defense of slavery written by a respected Presbyterian theologian who declared it an institution built on the soundest Christian morality is a shock to modern humane sentiment. This is a humbling book, for in it we are addressed by those who in their time were men like ourselves.

The Presbyterian Enterprise puts a question which is the question of our very identity: what do we intend the Presbyterian Church to be? And it leaves the clear impression that we need the fellowship of other kinds of Christians in

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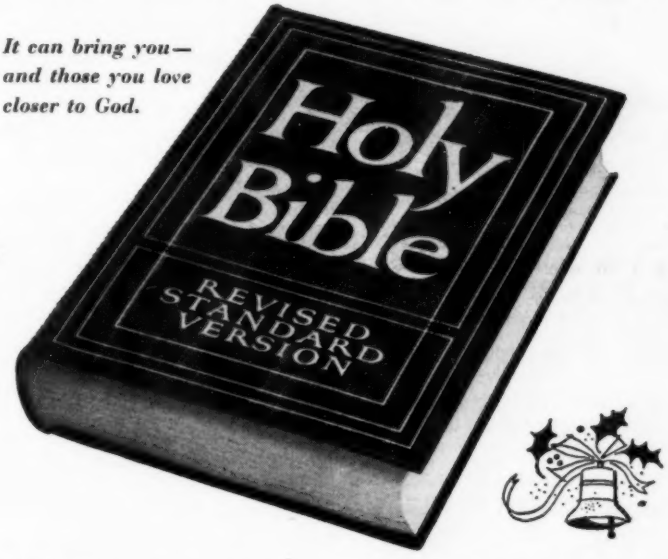

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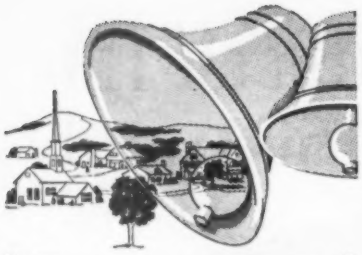

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That larger world of commitment within which our church finds its service is the subject of **The Protestant Way,** by Kenneth Hamilton *(Essential Books; $5.00).* He aims to describe the Protestant way of life, thought, and faith, and to name the quality that lies at its heart. Protestant beliefs and moral standards are compared with Roman Catholic views; the author shows how different kinds of societies are produced by these two branches of Christendom.

Mr. Hamilton is most original when discussing doubt, uncertainty, and the secular. What, he asks, is the alternative to secularism? Only a system in which all laws, persons, and nations are subject to a "representative of God"–such as the pope. But things human are not that "certain." There are forms of secularism, to be sure, which are really inverted religious tyrannies, like Communism. True secularism respects the independence of religion and maintains strict neutrality between religious social forces. "Right secularism" requires the help of religion, for otherwise the moral authority necessary to a healthy society is lacking. But civil society is a thing of this world while the church is crucially related to the eternal. To identify them –to abandon the proper sort of secularism–is to make both untrue to their nature.

The mark of the Protestant way is "dialogue": Since the whole truth is as yet unknown to man, Protestants really believe in freedom. "The call to repentance and newness of life is a call to every individual and to the whole church. . . ."

Also deeply persuaded of the importance of sound religion–in this case, Presbyterian–for a healthy society is Mervyn Davies, author of **Foundation of American Freedom** *(Abingdon; 1955; $3.50).* Himself Presbyterian, formerly British, now a convinced American, Mr. Davies writes to foster appreciation of the Presbyterian contribution to American beginnings. Attacking critics of Puritanism, he shows how Calvin's teachings produced a kind of social life in which democracy could thrive. A serious lay student of history, Mr. Davies states the "case for Calvinism" persuasively.

Two very helpful books on practical problems deserve wide attention. **Understanding and Counseling the Alcoholic,** by Howard J. Clinebell, Jr. *(Abingdon; $3.75)* is thorough, scientific, and readable. A minister, Mr. Clinebell is concerned for the church's responsibility and approach to alcoholics. He discusses religion from the point of view of its usefulness, and his thought about its uses springs principally from interest in psychology. Accordingly, Mr. Clinebell is impatient of Christian ideas that have little therapeutic value or seem to him harmful. This weakness in his thinking points to the greater usefulness of his book as a practical guide rather than as a book of religion proper.

Faith Healing and the Christian Faith, by Wade H. Boggs, Jr. *(John Knox; $3.50),* surveys current claims of faith healers and goes back to the Bible and good sense to help church-minded Christians decide their attitude toward them. The author answers directly such questions as: Does all sickness result from the sin of man? Does God will perfect health for everyone? He discusses prayer and faith in relation to illness. The religious standpoint from which Mr. Boggs writes corresponds with that of a majority of Protestants, and his book, there-

I RECOMMEND

Bailey

● **Your Prayers Are Always Answered,** by Alexander Lake. *(Gilbert; $2.95.)* Does this Christian faith really work? Sometimes one asks that practical question. Here is a practical answer in a series of short experiences from real life.

● **Christian Love in Everyday Living,** by Owen Hutchison. *(Westminster; 1955; $2.00.)* Through the use of illustration and Scripture this little volume widens our understanding of Christian love. It touches us where we live.

● **Rediscovering the Church,** by George L. Hunt. *(Association Press; $3.00.)* A well-written study of the church in the modern day. The book's thoughtful approach helps us to see the twentieth-century church in relation to the church's basic function, as revealed in the Bible.

—Arthur Turner Bailey
Pastor, Eagle Rock Presbyterian Church
Los Angeles, California

fore, is not hard to understand. As with *Understanding and Counseling the Alcoholic*, however, the subject could have been more searchingly expounded if the authors had reflected more profoundly upon the religious implications of their topics.

I Chose a Parson, by Phyllis Stark *(Oxford; $3.50)*, is an engaging account of life in the clergyman's family—this time an Episcopal bishop. The book will have interest not only for fiancees of theological students but also for anyone who has a sense of humor, especially those who are mystified by goings-on in the manse.

Man's Religions, by Professor John B. Noss of Franklin and Marshall College *(Macmillan; $5.90)*, is a text, but beyond that is very suitable reading for anyone desiring information about the world's religions. The author is concerned with religion "from the outside," as it were: He describes what adherents of past and present religions believe and do. This is both the merit and the limit of the book. Professor Noss does not grapple with the problems of religion. Objective and accurate, *Man's Religions* is not really a religious book, but an informative one.

Two books bring to a wider public the thinking of two prominent ministers. **Jesus's Belief in Man,** subtitled "What Christ Taught About Human Nature" *(Abingdon; $2.50)*, by Edwin McNeill Poteat, the eminent North Carolina Baptist who died a year ago, seeks to avoid "the political left and the theological right" in its treatment of the New Testament. Dr. Poteat is convinced that Jesus's words and acts testify to his belief "that man by nature is good." The possibility of human salvation, he argues, itself is contrary to all desperate views of the natural condition of men.

More aware of currents of thought stirred up by Europe's wartime experience is Murdo E. Macdonald: **The Vitality of Faith** *(Abingdon; $2.50)*. After being wounded and captured in North Africa, he became pastor of "Scotland's foremost preaching station," St. George's West Church, Edinburgh. Mr. Macdonald writes of problems common to faith and living out of a background of serious and personal Bible study. A readable book with short chapters, *The Vitality of Faith* demonstrates very specifically what it means to say: "Christ is the answer."

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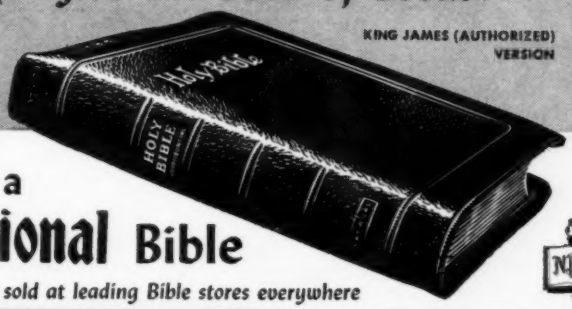

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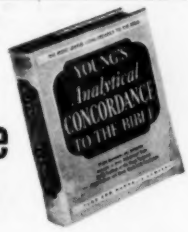

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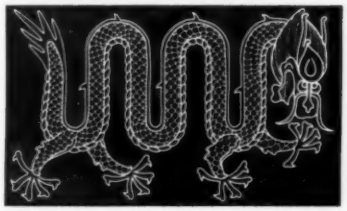

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BUT JOHNNY DOES READ

(Continued from page 31)

bustle when the town is full of influential Virginians bent on securing liberty for the colonists. Beautiful pictures help recreate this exciting period in American history. The book will have a special appeal to those who visit the restoration of Colonial Williamsburg.

A hobby book which we recommend for girls is **Sew Easy,** by Peggy Hoffman *(Dutton; $2.75).* In a chatty, readable style, the author explains every sewing skill needed to make a useful article. Photos, charts, and diagrams are cleverly adapted to the subject matter. In fact, no detail has been omitted in making this book a useful tool for the young seamstress.

Book selections for this age group would not be complete without a science-fiction title. The boys who devoured *The Wonderful Mushroom Planet,* by Eleanor Cameron, will be equally pleased with its sequel, **Stowaway to the Mushroom Planet** *(Little, Brown; $2.75).*

For the nearly teen-agers
(ten to twelve)

The Stranger, by Stella Weaver *(Pantheon; $2.75),* is a book that should have a long life because its writer has a good story to tell and knows how to tell it. Edmund and Emily live with their widowed mother in a tiny London apartment. On their summer holiday the children go to Southern Ireland to visit their Aunt Lucy. There the young Londoners' days are filled with the pleasures of living in the country. Threaded through the tale is a mystery about an old house, "Donarink," to which Edmund is heir.

The Silver Horn of Robin Hood, by Donald E. Cooke *(Winston; $3.50),* is one of the handsomest juveniles published this year. It is not just another Robin Hood, for the classic has been rewritten as a continuous narrative without losing any of the best-loved traditional incidents. Robin Hood's sense of fair play, his love of a good joke, and his defense of the oppressed are given their due, while his bow-and-arrow exploits are kept in the proper perspective. The illustrations are in keeping with the fine literary quality of the text.

Little Leaguers will want to read **Baseball for Young Champions,** by Robert J. Antonacci and Jean Barr *(Whittlesey; $2.75).* The authors give practical suggestions for playing the game in a very readable handbook. They discuss equipment, training rules, and the history of baseball. The book is filled with "how-to" drawings and charts.

For the teen-agers

Children, and adults, too, who have enjoyed Beverly Cleary's *Henry Huggins* tales will be disappointed that she has not written another book in the well-read series this year. However, teen-agers will welcome **Fifteen** *(Morrow; $2.75),* Mrs. Cleary's latest work. Jane Purdy is the center of interest in this story of the joys, the sorrows, and the inconsistencies of girlhood. Because Jane's problems are their own, girls her age will take her to their hearts.

In France, by Marguerite Clement *(Viking; $3.00),* is one of the really distinguished books of the year. It is written by a talented Frenchwoman who has unusual qualifications for writing an accurate story about the nation she knows and loves so well. She takes the reader into schools and homes, cathedrals and museums, factories and workshops. Along the way she points out the influences that have shaped the French way of living. The black-and-white drawings of William Pene du Bois catch that indefinable something that is the spirit of the French people.

In her latest book, **To Beat a Tiger** *(Winston; $2.95),* Elizabeth Foreman Lewis has interpreted what it meant for the youth of war-torn China to live during the days of the Japanese occupation. The band of refugees around whom the story centers was forced by desperation to make a living by stealing and plundering. Although these displaced boys were from many classes, they had two things in common. One was the desire to survive, and the other "to beat a tiger" and return to normal living and honest work. Mrs. Lewis, a Newbery Award winner, has given us a thought-provoking book.

The Land and Peoples of South Africa, by Alan Paton *(Lippincott; $2.75),* interprets sympathetically the problems of this nation of conflict. Mr. Paton, the author of *Cry, the Beloved Country,* faces facts fearlessly and lets the chips fall where they may. The book contains much accurate information about South Africa, which has received more than its share of sensational reporting. Excellent photographs add to the understanding of the text.

ARTHUR COMPTON AND THE BOMB

(Continued from page 28)

mittee of the United Nations in its study of the effects on human beings of radiation resulting from atomic experiments;

"Urges the United Nations, through its appropriate channels, to investigate the alleged disruptions and insecurities to the native peoples of the Pacific area caused by the testing of atomic and hydrogen weapons;

"Calls upon Christians to be willing to accept reasonable mutual risks which may be involved in such new and untried proposals as aerial inspection."

The Central Committee of the World Council of Churches met in Hungary in August and urged the cessation or rigid control of atomic tests:

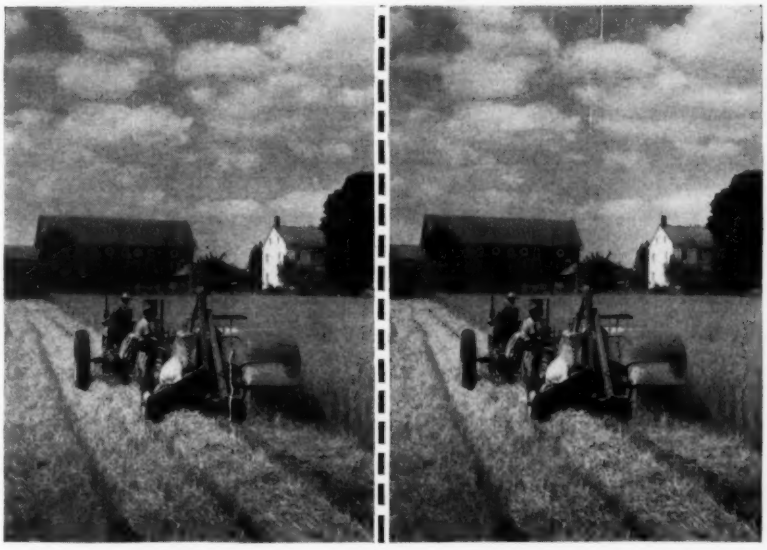
"Mankind is fearful of actual or potential danger from experimental tests of nuclear weapons. We call upon the churches to appeal to their governments and the United Nations to negotiate such an agreement for the discontinuance, or limitation and control, of these tests, and to end any such danger. Provision must be made to safeguard both the health of the people and the security of the nations. In order that human resources may be directed toward constructive ends, the churches should continue insistently to press for an adequate system of disarmament and a peaceful settlement of the unresolved issues which confront the world."

The atomic age

We have taken a long step into the age of atomic power. The peaceful uses of atomic energy constitute "the wave of the future." Dr. Compton predicts that by 1975 a significant proportion of our nation's electrical power will be produced by atomic energy.

Dr. Compton says, "We have seen that to the interdependent world of the atomic age co-operation is an absolute essential. But co-operation among free men occurs only when there are goals toward which always to work. Thus if freedom is to survive, we must search for these common objectives. If such objectives are agreed upon, the free world has enormous power; without them it degenerates into chaos."

Atomic Quest: A Personal Narrative deserves a place alongside the important personal stories of other leaders of American life and world affairs in the war years and after.



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ONE O'CLOCK SCHOLAR

(Continued from page 11)

doomed to wrestle with the insoluble problems and the mysterious paradoxes of the Christian faith long and hard before we come with Tertullian to the *Credo quia absurdum.*

"But don't you get this sort of thing just from going to church?" somebody asked me. Frankly, I don't. There are lots of other things one does get, but a basic difficulty with the Sunday service in helping the seeker after spiritual truth is that you can't talk back to the sermon. Many ministers recognize this, and endeavor by discussion groups and adult Bible classes to provide the intellectual pasture some of their flock may crave. Even the best of discussion groups or Bible classes, though, meets only once a week; the study-groups in women's associations scarcely meet that often. Since there is no incentive such as that provided by recitations and exams to make one do the work, those of feeble will, like me, are inclined to start off on these enterprises with high intentions and fall by the wayside in a couple of weeks.

This is not to deny the value of group study of various aspects of the faith. For many who do not have a seminary or a university around the corner, or who are not inclined to undertake serious study, such groups may open windows just as wide and let in breezes just as refreshing as a more formal classroom can provide. In many communities these days, adult education courses in a number of disciplines are offered together with the home-gardening and "current events" which make up the staple fare. There are even of late some adult education offerings with a religious tinge to them, more often than not consisting of a lecture apiece on half a dozen "Great Religions of the World" rather than a consistent study of the theological content and scriptures of any one of them, but they are useful to help one get started.

And the stout of will, who do not need the goad and pressure of weekly assignments and a prescribed reading list, can just sit down and start to read. Lots of one o'clock scholars might start with profit on the more advanced of the current Sunday-school texts prepared under the auspices of our Board of Christian Education. They contain a lot of news for those who went to Sunday school "in my day." Proceeding on from Elwyn Smith's *Men Called Him Master,* and Roland Bainton's *The Church of Our Fathers,* the possibilities for self-education in an understanding of Christianity are limitless. The embarrassment of riches in books on religious subjects, old and new, is likely to be a handicap. But one's minister, or the friend around the corner who is just a little further along the way, will be glad to recommend his favorites.

There is a slight sense of guilt at spending time on "useless" pursuits like study which has to be faced and absorbed. To study is pleasure; there is no getting around it. And it is more pleasure for the one o'clock scholar than for the boy who creeps like a snail unwillingly to school. So I must somehow get the better of a slight Calvinistic suspicion that anything so delightful must be wrong. Would it not be better, perhaps even more "Christian" to spend this time, which has to come from somewhere, in cleaning the house or making an apron for the church bazaar or going to a board meeting for some Good Cause? These things, which may be the practical living-out of one's faith, must be done. But in the lives of most of us, and especially in those of American housewives, the "practical" side takes perforce the dominant place. It needs to be balanced with some intellectual activity pursued just for its own sake.

As my understanding of the content of the faith grows, I tell myself, I shall be more able to sense the "Christian" way through a committee problem, or a family one, to see the making of the inevitable apron as an act of love rather than a chore. For if the Lord chose to give me a mind, and circumstances gave me a certain amount of education, these, too, are to be used, not left to rust or gather moss while I rush about doing. T. S. Eliot has said it in a few chiselled lines.

Lord, shall we not bring these
gifts to Your service?
Shall we not bring to Your service
all our powers
For life, for dignity, grace and
order,
And intellectual pleasures of the
senses? . . .
For Man is joined spirit and body,
And therefore must serve as spirit
and body. . . .

Family Man

By Oren Arnold

It is always proportionately harder to be funny in November than in, say, July. This month is just naturally crowded with serious endeavors such as football, harvest festivals, deer hunting, and trying to find inexpensive but beautiful Christmas cards.

When the program ran short at our church men's meeting last week, the pastor stood up, smiled, and announced, "The chairman has asked me to come before you and say something funny."

Deacon Loren Pedrick, quick-trigger member of our golf foursome, called out, "You'll tell us when you say it, won't you?"

Dr. Hall nodded benevolently and replied, "I'll tell you, Loren. The others will know."

• • •

Any pastor who doesn't carry on some sort of running feud with at least a few of his male parishoners lacks that essential knack of fellowship and friendliness which gives him maximum efficiency. When he shows that knack, his requests for service change "ought to" into "want to."

• • •

In one unhappy church I know about, the congregation was trying to get rid of the minister. They quietly asked for his resignation, but he quietly refused it. Then at the next service he began by announcing a song, quite unaware of its appropriateness. It was "Still, Still with Thee."

• • •

Somebody has written to ask me what I believe.

Four basic things I believe. I believe in God. I believe in Christ. I believe in prayer. I believe in faith.

All other beliefs are secondary.

• • •

Happiest aspect of the New Testament is that it has very few prohibitions, very few negatives, but is rich with the inspiring achievements and assurances of Christ.

• • •

Occasionally I am asked why I don't do more work in my church or elsewhere in community service. My alibis never seem quite valid. I wish I could think of stronger ones. Probably the easiest course would be just to go ahead and *do* more work, thus alleviating my pangs of conscience and silencing my critics.

• • •

I am opposed to much reading in unison in Sunday school, or anywhere. We are forced to concentrate on the unison part rather than on the context. One good voice reading aloud, with the rest of us reading silently with him, is far better. Unison reading invariably slumps into a drony monotone, whereas a good leader can put the proper inflections and expression into it.

• • •

Thanksgiving was not meant to be the one day a year in which somebody mumbles a hasty prayer before plunging into a gourmet's spread. Grace before meals should be a routine every day. Thanksgiving is for *extra* meditation, for a recapitulation of blessings, for a focusing of the mind and spirit on how well off you are, in contrast to how badly off you might have been.

• • •

Why can't churches be like political parties? When a church is in debt, it gives $1 dinners at which $2 worth of food is served. When a party is in debt, it gives $200 dinners at which $1 worth of food is served.

• • •

When a vitamin peddler tried to sell a bottle-full to Mrs. Helen F. Nolte of Louisville, Kentucky, she offered to swap him a container of her own, guaranteeing hers to be more potent. Curious, he asked to see hers. She showed him her capsule for strength—Isaiah 40:31.

• • •

Heard a self-centered girl excuse her wildness by saying, "When in Rome, do as the Romans. It says so in the Bible." It says no such thing; if it did, Christians in Rome wouldn't have wound up in the arena.

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Led by Moses *(tiny figure at top center)*, the Israelites start their exodus in one of the most spectacular scenes from Cecil B. DeMille's *The Ten Commandments*. Movie uses more extras and bigger sets than any other.

SEEN AND HEARD

And a Cast of Thousands

As thousands of voices shout, "The Lord is our God; the Lord is One," the great multitude begins its exodus out of Egypt. There they are, heroes, martyrs, rogues—in short, mankind—moving forward when Moses signals with his staff. This is Vista-Vision's greatest triumph, the largest scene ever recorded on film. For such a shot as this, the wide-angle lens was a necessity; so was a cast of thousands, and Cecil B. DeMille.

The Ten Commandments, huge and costly Paramount film, has been ten years in the making. Everything about it is spectacular. The length: running-time is three hours and thirty-nine minutes, so long that an intermission is required. The price of admission: $3.30, top per ticket in a current New York showing. The budget for production: 12 million dollars, or over one million per commandment. Extras were hired not as individuals, but by whole tribes. Frogs were imported by the hundreds to play their part in plagues. Sphinxes were constructed; pyramids were built; a sea was created. Even assistant directors were reckoned up by dozens.

Of course, this film has to be big. It portrays a big concept. The clash between Moses and Pharaoh is the actual confrontation of two opposing forces, engaged in mortal combat for the control of mankind. Man's age-old passion for freedom versus tyranny's attempt to hold him down—there is no drama to match it. Here is the central story of the Old Testament; the deliverance of the Israelites from bondage is the climax of that Testament; and about it, all of the thirty-nine books are commentary. "Man's discovery of God," says DeMille, "is the most wonderful story ever told; and whether he admits it to himself or not, his need for God is ever present."

How then does such an ambitious theme come off? One is tempted at first to conclude that the hugeness of the spectacle crowds out all personal values. But this is not quite so. The sight of Moses descending from Sinai after witnessing the burning but unconsumed bush is moving and intimate. The quiet intensity of the scene in which the mature Moses confronts his mother and his own family in a Hebrew hovel, and discovers that in spite of his princely upbringing he belongs to them: this is gripping and touching. One sees the dejected Pharaoh return from the Red Sea where his charioteers perished, now

Baby Moses is taken out of bulrushes by the Egyptian princess (Nina Foch).

Bearing the tablets of stone, Moses (played by Charlton Heston) pauses with Joshua (John Derek) to watch revelry of those worshiping the golden calf down below.

grief-stricken at the loss of his only son, and beaten at his own game by a Jewish shepherd whose weapon is a rod, whose army is rabble. Sullenly the ruler concedes, "His God *is* God." These are personal, tightly constructed sequences, high in quality, deep in intensity.

The Ten Commandments is a film that will not fail because of the care that went into its making. Meticulous research, painstaking direction, and a top-drawer cast: this combination is unbeatable. Charlton Heston as Moses, Yul Brynner as Pharaoh, Edward G. Robinson as Dathan are joined by such actors as Sir Cedric Hardwicke, Henry Wilcoxon, Anne Baxter, Judith Anderson, Debra Paget, Nina Foch, and John Derek. An old dying man is played by one H. B. Warner, a name that some can still identify as the actor who portrayed Christ in DeMille's 1927 masterpiece, *King of Kings*.

Any film as ambitious as this would be expected to have some liabilities among its assets, and it does. Mystical visions, e.g. the burning bush, are notoriously difficult to depict; and in this spectacular film they are laid on with a heavy hand. Biblical truth is hard enough for any of us to appreciate; and when it is handled in as literal a fashion as in this film, it is bound to make a church-school teacher's task more difficult. How to explain that God's finger is made of fire, and that it burns words into stone, will plague many a churchman. So will the ghostly voice that comes out of the mountains. The scenes of conflict and passion are convincing. When the scenes are solely religious, however, they tend to become talky and vague.

Such a film, although its script was written three thousand years ago in the Pentateuch, remains the measure of one man's devoted plan. Cecil B. DeMille makes this one peculiarly his own. At the beginning he steps onto the screen to introduce the film. When commentary is added along the way, the voice is his. The colorful eagerness of the mobs, the deep commitment of Moses: these too reflect DeMille's direction.

Some of us remember DeMille's address to the Presbyterian General Assembly in 1952 when he testified to his missionary zeal. This son of a lay-reader in the Episcopal Church knows full well that one must prayerfully undertake an assignment such as this. He says, "To transfer the Bible to the screen, you cannot cheat. You have to believe."

—J. C. Wynn

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CHILDREN'S STORY . . . by Carolyn Mathews

THE FIVE-MINUTE RACE

Dick leaped up the front steps, two at a time. BANG went the screen door as he ran into the house and back to the kitchen.

"Sniff, sniff, fried chicken tonight," he said.

"Right you are," replied Mother, turning from the stove. "But I'm afraid there'll be no biscuits."

"Why not?" asked Dick, who thought his mother made the best biscuits in the world.

"The baking powder can is empty," answered Mother, pointing to an empty can on the table. "I was wondering if you would go to the store?"

"Oh, Mom," he said, "it's almost time for my favorite program. Hank, the Helping Hand Cowboy, is trying to get a lame cow out of a canyon."

"If you're willing to race, I believe you can have the program and the biscuits, too." said Mother, looking at the kitchen clock. "The program is on at five. It is now fifteen minutes of five. You'll have

Five minutes to go,
Five minutes to come,
Five minutes to shop,
But don't stop."

Dick picked up the money from the table. "All right. I'll try racing the clock."

"Take the empty can," suggested Mother. "It will be easy to match. Go to the back of the store, Aisle 10, Baking Needs. I believe the baking powder is on the second shelf."

Running up the street, Dick said to himself,

Five to go,
Five to come,
Five to shop,
But I mustn't stop.

The traffic light at the corner was green. He ran on across the street. "I bet I made it in four minutes," Dick said to himself as he went into the supermarket. Later afternoon was always a busy time at the store. He wove his way in and out among pushcarts.

"I must get ahead of the long line," Dick thought as he hurried to the back of the store.

Aisle 10, Baking Needs, was easy to find. He stood facing the shelves. There were boxes, cans, and bottles piled high. On shelf two he spied some red and white cans. He picked one up with his right hand. Sure enough, it matched the

empty can in his left hand.

Dick dropped the empty can into the trash container at the end of the aisle. All was going well, and he felt very proud of himself.

Just then he spied something blue on the floor. He glanced down and saw a small cap. "Five minutes to shop, but I mustn't stop," Dick repeated to himself as he kicked it aside. He moved on to the front of the store. Just ahead of him was a woman with a large bag of groceries. She was pushing a stroller. In the stroller was a baby wearing a blue sweater but not a cap.

"Oh, dear," said Dick. "That baby lost the cap."

"Five minutes to shop but I mustn't stop," he pleaded again to himself. "I'll miss the 'Helping Hand Cowboy.' "

Dick suddenly stood still. "Why a Helping Hand is needed here. Maybe I still have a few minutes to spare."

He hurried back to Aisle 10 and picked up the cap. He rushed toward the front of the store again. People with pushcarts were coming from every direction. The line was growing long. Dick knew that even if he missed the program, he had to give the cap to the baby's mother.

He went to the front of the line and climbed under the rail. He touched the lady on the arm.

"Your baby lost his cap," said Dick. "I found it in Aisle 10."

The lady put her groceries on the counter and looked down at the baby. "Why, he certainly has," she said. "Thank you so much. Tim hates to have his head covered."

Dick crawled under the rail again. As he looked back, it seemed as though the line was endless. Pushcarts were piled high with groceries. He knew it would be a long time before his turn. Just then he heard the lady call, "Wait a minute. Can't I help you, for you have lost your place in line? Let the cashier ring up your sale with mine."

A big grin spread over Dick's face as he said, "Thanks a million." He handed the lady his money.

"Hi, Dick," said the cashier as he turned around. "Bet you're trying to get home for your favorite program. I believe you'll make it."

Dick waved good-by as he raced out of the store.

The traffic light was green again, and across the street he ran. As he hurried into the house, the clock struck five. His mother had turned on the program, and he heard,

"Howdy, boys and girls. Your Helping Hand Cowboy is here again."

"Three cheers!" shouted Dick as he entered the kitchen. "I won the race."

"Speaking of a Helping Hand, you're the best in the land," said Mother.

"Thanks," answered Dick, "I had

Five to go
Five to come
Five to shop
But I had to stop."

"You had to stop?" questioned Mother.

"Yes," said Dick. "I'll tell you about it after the program."

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